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NOV 19 1985

Pope has Dutch Catholic support says priest

Henry de Jong

TORONTO, Ont. — Dutch Catholicism is "under the influence of a small tightly-knit group that dominates the communications media," said the Very Rev. Michael Napier in a special report to *The Catholic Register*.

Napier gave his analysis of Dutch Catholicism in order to put into context the open demonstration of hostility to the Pope during the pontiff's recent visit to The Netherlands.

Given the post-war tradition of protest against conservative Catholicism, said Father Napier, "There can be no doubt that the Pope came to Holland knowing exactly what he would find," and that "he was probably less outraged by the open acts of hostility than those "he was unfamiliar with the situation."

There have been protests before, said Napier, In 1970, when the See of Rotterdam fell vacant, a prominent spokesman for orthodoxy, Father Adrian Simonis, 38, was appointed its bishop. As one man, said Napier, the deans, the pastoral council, the heads of Catholic institutions, the professors of the Catholic School of Theology, and other notables, "protested loud and long."

Popular support

But their campaign proved to be without supporters among "lay"

Continued on page 5 ...

Thinkbit

"All of creation draws us back, through form and visible reality, to the invisible face of God!"

Thomas Acquinas

Calvinist Contact

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Artists and public get shafted

Marian Van Til

TORONTO, Ont. — If you received an unsolicited package of greeting cards recently, think twice before you pay for it.

That's the word which has come from CBC television's program *Market Place* after an investigation of Rehandart Canada Ltd. Rehandart is the company which sells cards created by handicapped artists — most of the cards are painted by mouth or foot.

Rehandart sends out packs of cards twice a year and asks for a $4 donation to help support the artists who create the cards. However, *Market Place* discovered that out of $3.3 million collected last year in Canada, a meagre $80,000 went to the artists. The rest goes to a company in Lichtenstein, according to a report last year in the London *Sunday Times*. (Lichtenstein is a renowned tax haven.) *Market Place*'s investigation was sparked by the *Times*' report.

The almost 30-year-old Lichtenstein-based company supports just 64 handicapped artists worldwide and only 41 students via scholarships. Only *six* artists in Canada are supported. In contrast, other charities with the same purpose (such as War Amputations of Canada) help hundreds of handicapped people yearly.

Last year, at least 825,000 Canadians paid for the cards they received and additional donations and/or extra card orders were also sent to Rehandart.

Even though only a small percentage of money collected goes to artists' support, the company thinks it can justify that practice. Says Ludwig Wittig, president of the Canadian arm of Rehandart, "We are a private company, competing on the open market against other greeting card companies. We are not a charity."

That is not the impression that has been given to Rehandart's supporting public. Therefore, though *Market Place* does not want to put the few artists Rehandart does support out of work, it recommends that Canadians refuse to pay for the cards they receive, or mail them back, postage due.

Smooth transition to new leader expected

Paul De Groot

EDMONTON, Alta. — On the sensible premise that you don't fool with success, Alberta Tories selected, October 13, a new leader very much in the mould of their last one.

Don Getty, 52, a former Alberta energy minister and former football chum of Peter Lougheed, was picked on the second ballot as the successor to Lougheed. Getty came close to picking off the premiership on the first ballot, winning 913 of a required 944 votes.

Although his two opponents, Ron Ghitter and Julian Koziak joined forces on the next ballot, Getty won enough additional support to win the leadership.

From oil to agriculture

All three candidates were careful, during the campaign, to stray only a few steps from the party line set over the last 15 years by Lougheed. All mentioned agriculture as a priority, in contrast to Lougheed's preoccupation with oil and gas; but it is unclear how this will be translated into policy. One very early sign was the appropriation of $41 million, only two days after the Getty victory, to aid provincial pork and beef producers. Even though Getty was not, at that point, yet the premier of the province, the Lougheed government may have intended it as a sign of things to come. Getty promised further action before Christmas for Alberta's beleaguered agricultural sector.

The funds for the new thrust in agriculture are supposed to come from the Heritage Savings Trust Fund. But with most of the trust fund, which now sits at about $14 billion, tied up in long-term investments and loans to Alberta Crown Corporations, the most that would happen is a diversion of some oil and gas royalties from the fund into new assistance programs for agriculture.

Little change; no election

However dull the race may have been for the public, it will have two continuing effects.

First, as the overwhelming choice of Peter Lougheed's closest advisers and cabinet, Getty is likely to stick with the current cabinet and party brass. While Getty might like to find a less conspicuous place to put Koziak, currently the minister of municipal

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Wounded prisoners on the Western Front, October, 1917. A drawing by Will Dyson.

"Humanity must be mad to do what it is doing. What scenes of horror and carnage! Hell cannot be so terrible." (French lieutenant, May 23, 1916).

In this issue:

Contemporary art is in crisis says a Christian artist p.10
A recovered alcoholic begins his story about his battle against the Spirits p.11
Remembrance Day commemorated p.13

Calvinist Contact

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Guest Editorial

Youth are not the hope of tomorrow

While attending the Beamsville, Ontario, fair this fall, my two young children received a bright yellow pin stating "International Youth Year 1985" and displaying three profiles of youthful faces framed by the United Nation's seal.

They wore them home proudly, the future's adults, sticky-fingered, and dizzy from merry-go-round rides, no overwhelming fears of the future haunting their joy.

These little children, along with the multitude of the world's youth are considered by some to be the hope of tomorrow. This is a frightening thought when one considers the kind of world many young people find themselves in.

Take, for example, the two following excerpts from recent newspapers.

An advertisement for Amnesty International in the *Globe and Mail* (October 22, 1985) states, "Young people are under attack in countries around the world today. Their age is no protection from intimidation, illegal arrest, and detention at the hands of governmental and para-governmental forces. They 'disappear,' are banished, turned into refugees, tortured and executed ... In short, youth fall victim to what should not happen to anyone: official campaigns to deny human rights and to crush the human spirit."

The *Toronto Star* (October 19, 1985) reported on widespread hunger in Toronto. Not every baby is a bouncing Gerber baby, round cheeked and well-fed. To the contrary, the situation has deteriorated to such an extent that a school program in Toronto hands out a mid-morning snack because many of the students have not had breakfast at home, resulting in tired children who have difficulty learning. The author states, "Over the weeks I saw children whose pale, skinny appearance set them apart from the well-fed; young, gaunt men who know more soup-line schedules than baseball scores ...."

Of course, not every young person faces oppression. Not every young person goes hungry. The newspaper examples may seem extreme examples of the predicament of youth. But closer to home, as never before in history, young people are losing their moorings because marriages are failing and family life is in upheaval. Deprived of an atmosphere of caring love and nurturing, many young people do not have a solid framework in which they can grow and later meaningfully cope with life as adults. They will approach tomorrow with the baggage of yesterday in tow — a heavy weight for those young in years.

In the midst of such brokenness — the result of all humanity's fallenness — how can anyone hope to find a saviour? Youth may not always follow the beaten path, but the path they do pursue will still be of this world.

So in International Youth Year, don't misplace your faith.

Only Christ forged a path to eternal hope, "making the crooked straight and the rough places plain." He alone holds yesterday, today and tomorrow in His embrace.

The Prophet Isaiah knew where it was at long before the United Nations made 1985 International Youth Year. He says so eloquently, "Even youths shall faint and be weary and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40:30-31)

Sonya Vander Veen-Feddema lives in St. Catharines with her husband, Rinke, and their three children. She is a member of the C.C. Advisory Board, and is at present taking a short leave from her responsibilities as a contributing editor of ***Channel*** *Magazine.*

Editorial

Is war always madness?

Some of us may remember the war film *Bridge on the River Kwai*. It played in the sixties. In it, British prisoners of war are forced to build a bridge in China for the Japanese army. The POWs look upon their job as a big joke. So what if they do a poor job building the bridge?

The British commander (acted by Sir Alec Guinness), who is also a prisoner in the Japanese camp, disapproves of his men's attitude. It's important for the morale of the prisoners to be positive in a negative situation, he feels. They must build a good bridge for the Japanese.

While the POWs are working at the bridge, a small contingent of Allied soldiers penetrates the Chinese jungle with the express mission of blowing up the bridge the POWs are building. They succeed in blowing it up, and with it, the lives of many Japanese soldiers and British prisoners of war.

The final scene of the film shows a young American officer walking through the rubble of the explosion, exclaiming, "It's madness, madness."

Is there an answer?

The question of whether or not war is madness is something we human beings face from time to time. How do we sort it all out? Was it madness for American and Canadian soldiers to cross the Atlantic and Pacific oceans to fight German, Italian and Japanese soldiers during the 1940s? Was it madness for European and Asian resistance fighters to crack jails, steal rations and ammunition, and spy for the Allies? Is war merely a crazy game that gambles with human lives?

Psalm 33 hints at an answer. The inspired writer tells us that the Lord created the heavens and gathered up the seas. Why did he gather the seas? To make homes for the nations, places where peoples may cultivate the land within the boundaries given to them. They will flourish ... as long as they obey the Lord, as long as they do justice, seek peace and righteousness.

But as soon as nations become disobedient to the will of the Lord for humankind, God frustrates their purposes. Perhaps not immediately. God allows injustice and violence to go on for a time. But eventually He brings down the haughty and those who flout His will. It happened to the Roman empire, the Spanish empire under Philip II, the French empire under Napoleon, and it happened to the Third Reich of Hitler and the Asian empire of Hirohito.

Historical facts

Two things must be noted about these evil empires. As history goes on, the leash on which the Lord holds the trespassing nation gets shorter. Rome ruled for centuries. Spain ruled for 80 years, France ruled for 10 years and Hitler's conquest of Europe lasted five years.

A second noteworthy fact is that each time, the destruction gets more intense and widespread. It took Hitler only five years to kill millions of Jews and Russians, not to mention all other casualties. This should make us reflect on what the next war may be like — brief and terribly destructive. Pray God, there will not be a nuclear war. In a way, there is great reason today to say that war is madness.

Not everything is madness

But we must not confuse what it is that makes war madness with war itself. The evil causing war is madness. The injustice precipitating violence is madness. It is madness because the Lord will frustrate the purposes of those who raise themselves up as if they were God and who destroy what was made good.

But it's not madness to right what is wrong. It was not madness to leave the North American continent during the

JUST A MOMENT/HERMAN PRAAMSMA

"Now I ask you if, as a Christian, you have discussed with your child the submitting of him or her to a socially condoned form of begging and to a feast that celebrates witchery and spiritism?"
(Rob Van Keulen, *Calvinist Contact*, October 25, 1985).
"... the Druids in Ireland would go around (on October 31) with bags to take offerings for Satan."
(Henry Wildeboer, *Calvinist Contact*, October 25, 1985).

Killjoy was here!

Hold it right there, fellahs!

Listen, when I left the old country years ago, I was cheated out of two saints right off the bat. I lost St. Martinus and St. Nicolas. Truly a great loss to a sensitive child with a healthy appetite. St. Nicolas most of our readers are familiar with, I'm sure. He is the saint who with his servant, Black Peter, brings goodies and cheer to the good little boys and girls on December 5, and strikes terror into the hearts of those who have neglected their duties. (They go "in the bag" and off to Spain.)

St. Martinus you may not know so intimately. He is the great saint of Groningen. At least that is where I experienced his feast, although I realize that texts on folklore and religious feasts state the custom was much more widespread. This feast day was marked by small armies of children taking to the streets, carrying colourful paper lanterns, stopping at each house to knock on the door and singing a little song which very pointedly asked for a treat. What wonderful memories! This is the stuff childhood nostalgia is made of.

Do you think that for one moment we children worried about the dubious origins and shaky theology behind either St. Nicolas or St. Martins? If you dig a bit, of course, you will come up with a number of pagan roots as well as a good works theology. We did not worry; we anticipated, we participated, we ate, and enjoyed. And later in the year we enjoyed our pagan-in-origin Christmas tree and lovingly decorated it. .

There was a loss of two saints when I came to Canada years ago. But there were some compensations as well: new celebrations, new folklore, new feasts. Fortunately.

And now all of a sudden there seems to be a conspiracy afoot to begin working on those as well, starting with Halloween. In the name of the ancient Druids, long lost and forgotten in the mists of history (do any of you know what a Druid *was*?), we must tell our children that they are in danger of becoming little occult Satan worshippers. Come now. Really?

What next, eh? St. Valentine's Day? The Christmas Tree which graces the front of even many of our church auditoriums? The roosters I've spotted on some of our church spires? White wedding gowns? Peppermints in church?

All, of course, have demonstrable pagan origins.

But I wouldn't want to do without some wonderful recollections of apple bobbing, the story of the Headless Horseman, trick or treating, and hot chocolate. And I would hope that my and your children will enjoy many good years of memory building, unafraid of paganism, or of adults who threaten to take them to church instead on October 31.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Issue

Commentary: The task of the Canadian CRC

Harry J. Kits

The Canadian Council of Christian Reformed Churches (CCRCC) will meet on November 12-15. Once again, the Canadian CRC is going to debate the church's relation to the government and to inter-church task forces.

I have read through the past debates on this issue in the CCRCC *Agendas* and *Acts*, in *Calvinist Contact* and *Christian Renewal*. I wish to comment on some of the polarities and arguments I see which surround this issue and which will no doubt arise again during the next few months.

I also wish to suggest some possible alternative ideas which may help us to get through our debates.

In the debates about the task of the instituted church (hereafter "church") I find advocates of both the "minimal" and the "maximal" role. These positions are on a continuum which speaks of the *amount* of involvement the church should have in society. I will describe each of these.

The minimal view

With article 28a of the CRC Church Order as its starting point, the minimal position argues that the limited task of the instituted church is to preach the Word to the congregation. If the church as institute fails in this ecclesiastical task then the church as organism (Christians acting in the world) will fail too.

The instituted church can witness to ecclesiastical and moral issues facing society (such as abortion, pornography, lotteries, Christian schools and Indian ministries), but cannot make politicized statements about them.

The church is incompetent when it comes to political affairs. Being prophetic, the church may say no more than what the Bible and the confessions say. It must stress the need for repentance from sin and point the way to salvation, but leave social change to the church as organism. The church as organism is still highly regarded by advocates of this position, for it works in the world and has the unlimited task of showing how God's power is important for all parts of life.

The minimal position can be found in much of the critique of the CCRCC and particularly the CCG. Arguments are often based on traditional definitions of the church and on Dutch sources.

The maximal view

Those who hold to a maximal position advocate a strong role for the church in speaking to and acting in society. The gospel is, according to this view, good news for salvation but also for life here and now. Change in the world can come about through the concerted effort of concerned Christians and their churches.

Evangelism, in the broad sense, is meant to bring the healing power of Christ to bear on this world. We must not quibble about "sphere sovereignty," that is, about who does what part of this task. The transforming power of Christ must be brought to the world also by the instituted church.

The church is to be a prophetic witness, the salt of the earth, and must not limit its social witness to Christian organizations. The pulpit and study groups must study the issues which are of concern in our society, so that it can both preach and practise justice. In this way, it can serve as a "transforming catalyst" and participate in guiding social changes. The maximal position is concerned about personal salvation, but stresses the need for social renewal.

According to this view, the Reformed vision, which has been given by grace, has much strength and insight which must be heard by the nation. In order to spread this vision, the CRC must be more ecumenical and work with other Christians. To be Reformed is to be ecumenical — to give and take with other Christians.

Most of the writing which emanates from the maximal position is a call to action. It tends to stress the good insights and action that comes from Canadian church groups and thinkers, and calls for the CRC to contribute a Reformed perspective to those good insights and actions.

The confessional view

I believe that the argument between these minimal and maximal views of the church is basically a false argument. Both of these views have valuable concerns and insights into the task of the church as institute and organism, but the framework in which they are presented is problematic.

I believe that the issue is not one of the *amount* of involvement the church should have in society, but rather, that it is a question of *how* the church must be involved in society.

I would argue for a distinction of *kind* not *amount* in looking at the different tasks of the instituted church and, for

Continued on page 4 ...

forties to help overthrow evil regimes. Evil may be opposed by legitimate powers and authorities, even if for a while it means greater violence and destruction. Those who are willing to die for what is right and just become instruments in the hands of God, who does not tolerate disobedience. They help bring about the reality of Psalm 33:

> The Lord looks down from heaven
> and sees all mankind ...
> No king is saved by the size of his army;
> no warrior escapes by his great strength.

The Lord knows about the violence of dictators in Africa and Latin America. He knows about the oppression of communist regimes. He knows about the injustice of abortion on demand, the foolishness of polluting air, ground and water. He knows about the degradation of human life through pornography, alcoholism and drugs. He sees the injustice of economic greed. And the Lord will frustrate the purposes of those who do not fear Him.

It's madness to think you can imprison people for their beliefs and get away with it. It's madness to think you can kill the unborn because they are unwanted. It's madness to think you can play around with sex, booze, and drugs or wrestle down inflation on the backs of the unemployed.

But it's not madness to oppose dictatorships and totalitarian regimes, or to act against pollution, pornography, abuse of alcohol and drugs. It's not madness to ask for full employment for those who are willing and able to work.

Why not? Because, says the writer of Psalm 33, "happy is the nation whose God is the Lord. Happy are the people He has chosen for His own."

Commentary: The task of the Canadian CRC

... continued from page 3.

example, Christian social justice organizations. This distinction has been used before on the pages of *Calvinist Contact*, but it needs to be set forth once again in response to the debate outlined above.

One of the distinctive characteristics of the Reformed (Kuyperian) faith is the assumption that Christians are the renewed body of Christ and that they are to manifest this renewal — their redemption — in all the activities of their lives. They are to be signposts of the Kingdom of God in church, school, home, politics, labour, economics, the arts.

Inspite of renewal, however, sin is not absent. The Kingdom of God is in antithetical struggle with the Kingdom of the devil. The antithesis, in Reformed thought, refers to the difference between serving or opposing God. It, therefore, refers, on the one hand, to the difference between the renewed Body of Christ and the apostate part of the human race (the World).

The antithesis can also refer, however, to the conflicting directional spirits within all institutions of society. These institutions are either obedient or disobedient to the norms, structures, laws, and ordinances of God. Thus the antithesis cuts between the Body of Christ and the world, but also through each societal structure (whether "Christian" or not).

Where is the antithesis?

The strong emphasis of the minimal position against the involvement of the instituted church in the world tends to push that position into placing the antithesis between the instituted church and the world. The church deals with ecclesiastical matters by *special* grace while the church as organism works by *common* grace in the world.

The antithesis in this view cuts between the church and the rest of society, rather than through society and the church which remains sinful. It cannot acknowledge that the church as a structure can be either obedient or disobedient.

The minimal position often appeals to sphere sovereignty in order to claim that the church as an institution has no right to speak to society, except on ecclesiastical matters.

The maximal position reacts to this appeal by advocating the irrelevancy of sphere sovereignty thinking in Canada.

If, however, we see that there are *aspects* of reality which are sovereign in their own sphere, and that every societal structure is qualified by one of these aspects and thus takes on a specific task — not in one *area* of life, but in one *kind* of life or way of looking at life — then the instituted church is qualified (defined) by the *confessional* or faith aspect of life. It thus can relate to all of life from a confessional point of view. The church is not restricted to one *area* or defined *amount* of life. It views *all* areas and structures of life through "confessional glasses."

To use the word "ecclesiastical" to define both the structure and task of the instituted church (as in Article 28a of the CRC Church Order) is, I believe, not in keeping with the church's confessional nature. "Ecclesiastical" limits the church to an institutional structure of society. But the instituted church must look at life from a confessional perspective. It must proclaim God's Word of salvation and renewal, and condemn the idols, false religions and spirits of the age which are present in the world and which corrupt people as well as the structures of society. People in our society put their faith in created things which gives rise to the spirits of materialism, secularism, sexism, racism, marxism, individualism, and consumerism. These spirits, in turn, influence and build corrupt social structures.

Church *institute* must fight spirits of the age

The idols and spirits of the age must be understood as part of the confessional aspect of the world and thus need to be fought particularly by the structure of society called "church." It can do this in at least four ways.

First, it must preach the Word to its members, and encourage them to fight idolatry in the world.

Second, evangelism of the non-churched is a bringing of the Gospel message of redemption and the possibility of renewed ways of living.

Third, diaconal work — which involves relief for those who are subject to the impact of confessional idols, and to victims of natural disasters.

Fourth, public confession — openly addressing the other societal structures (whether Christian or not), drawing on the expertise of its members and office bearers in studying, analysing, and condemning confessional idolatries in politics, economics, labour, etc.

In this manner, the church can aid Christian organizations which, from their own perspective, are pointing the way of renewal in society.

Confessional responsibility

The Committee for Contact with the Government should be the arm of the Canadian part of the Christian Reformed Church which has the task of pursuing this public confessional side of the church's responsibility.

The CCG should delve deeply into the ideological questions of modern society. It should carefully analyse what spirits are shaping modern society. These are root questions which should be addressed by the church. This role for the CCG may necessitate a different name for it, a name which reflects that it must speak to all societal structures and not just to the government.

We still have much work to do in defining the responsibilities of the church, Christian organizations, and the government on these issues. It is my hope that a framework which understands the church to have a confessional task can help us define those responsibilities.

Harry Kits is a student of Political Theory at Toronto's Institute for Christian Studies.

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Saying "thank you" with tulips

JARVIS, Ont. — Pieter and Henrietta Hielema have been looking after the Jarvis Board of Trade flower plot for several years. Pieter is a retired farmer and gardener who with his wife, came from Holland, after the Second World War. This fall the Hielemas planted Darwin tulip bulbs, which the Hagersville Legion brought back from the 40th anniversary of the liberation of Holland celebrations. Hagersville is 10 kilometers from Jarvis. In the picture Mr. and Mrs. Hielema are surrounded by veterans from the second World War. The Lord willing, the tulips will bloom in May of 1986.

West Hollywood removes Christmas from list of official holidays

WEST HOLLYWOOD, Calif. (EP) — It was not the "Grinch," but the city council that stole Christmas in West Hollywood, California.

The removal of Christmas started when the city council voted to make Yom Kippur a city holiday, in March, 1985. Local attorney Ira Stein objected, claiming that the city's promotion of a religious holiday violated the Supreme Court's principle of church-state separation. Stein's objection was backed by the American Jewish Committee.

As a result, the council decided to repeal the law — and to remove Christmas from the list of official holidays as well. City Manager Paul Brotzman explained, "The council is saying that all religious holidays are on the same footing. We understand that the U.S. Supreme Court considers Christmas a secular holiday, but the council takes issue with that and views Christmas as a religious holiday."

City employees can still take a holiday on Christmas. The council has adopted a system which provides four-and-ahalf days each year for holidays; days are chosen by the employees. Mayor John Heilman explained, "It's a floating holiday system. City employees can take Yom Kippur, Christmas Day, Hare Krishna Day, whatever day they want."

A subscription to C.C. makes a thoughtful gift!

Pope has Dutch Catholic support says priest

... continued from page 1.

Catholics, explained Napier. "Within eight days, a petition in favour of Msgr. Simonis had gathered more than 40,000 signatures, nearly 20 times as many as were produced elsewhere against him. Several probes confirmed that the greater part of the diocesans, and of all Dutch Catholics, stood behind Msgr. Simonis, notwithstanding a sustained campaign against him by almost all newspapers and magazines and on radio and television."

The same pattern was repeated two years later, said Rev. Napier. It was found then "that only a small segment (four to six per cent) of the population of Limburg opposed the appointment of Msgr. Gysen" as bishop, while in fact those higher up "all openly declared their disapproval through the press, radio and television."

It became evident to Rome, Napier said, "that the ordinary Catholics of The Netherlands needed to be 'rescued' from the dominant control that had been imposed by an unrepresentative clique," by a "small, if noisy coterie of middle-class intellectuals."

Since then, he added, "three more bishops have been appointed by Rome, none of them to the taste of the progressives who protested loudly through their usual channels." And Msgr. Simonis has in the meantime become a Cardinal.

The Pope's visit was part of this attempt to rescue the ordinary Catholic. According to Napier, he came "to encourage his loyal friends, and to confront the protestors, weak in faith as well as morals, by proclaiming the fullness of Catholic truth."

Rev. Napier concludes that "no one can fairly describe his visit as a disaster when a crowd in excess of 100,000 welcomed him at Maastricht airport."

Smooth transition to new leader expected

... continued from page 1.

affairs, such a move would widen the rifts which naturally appeared between the various leadership factions during the campaign. In short, the government of Alberta, and of the Tory party, under Don Getty is likely to not only act as it did under Peter Lougheed, but look the same as well.

Second, Getty has indicated he will not rush into a general election. His first electoral priority will be a seat for himself, in a byelection, and the general election is probably at least a year away, which means that Getty will maintain the roughly four-year interval between elections which Lougheed favoured. The last provincial election was in 1974.

The next year will, however, be important, as Getty lays the foundations for the election campaign. Among the legislation in the works before Lougheed retired was a major overhaul of the Education Act which could have a great impact on the way independent schools in the province are funded and regulated by the provincial government.

Kuyper's Kapers

YOU SEE, GOD, THE ALMIGHTY CREATOR, FASHIONED THE WORLD, RULES OVER IT, AND LOVES IT. BUT MANKIND SPURNED GOD'S GOOD CREATION BY TRYING TO BE LIKE HIM. THUS, SIN ENTERED THE WORLD, PERVERTING ALL THE GOOD
BUT GOD, IN HIS INFINITE MERCY, MADE A COVENANT WITH US, HIS PEOPLE, THROUGH ABRAHAM AND HIS DESCENDANTS, THAT HE WOULD RESCUE US FROM OUR MISERY. HE REMAINS OUR GOD, AND CALLS US TO BE HIS PEOPLE
AT CALVARY...
HEY, WE LIVE FOR A SHORT TIME, NOT A LONG TIME, SO LET'S HAVE A GOOD TIME
MAYBE YOU SHOULD TRY TO ENCAPSULATE YOUR WORLDVIEW LIKE THAT

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Church

Marian Van Til, page editor

The mystery of the missionary's mosque

NIGERIA (CRWM) — To her surprise, veteran Christian Reformed missionary Ruth Veltkamp recently discovered that her Christian witness among the Fulani people, a nomadic Muslim tribe, was weakened by a few cement blocks outside her home.

Missionaries are sensitive to the way their actions effect people in their host countries. Every effort is made to avoid a misunderstanding or — worse — an unintentional insult. Still, even experienced missionaries occasionally discover that they are the victims of cross-cultural confusion.

Veltkamp first became aware of the problem when she overheard a Muslim woman talking to a Muslim man about "Miss Veltkamp's mosque." "She won't mind if you say your prayers in her mosque," the woman told the passing man.

Since a Christian missionary would never worship in a Muslim mosque (church or small worship station), let alone claim ownership of a mosque, Ruth was surprised and dismayed. Did the people think she had a mosque on her property? She tried to be tolerant of Muslims who sometimes used her front lawn for ritual prayers, but *did the people of the village think that she had her own personal mosque*?

Packed earth, cement blocks

Curiously, Ruth watched a visiting Muslim walk over to an area near her driveway and then kneel in prayer, facing Mecca. The location he chose was a clean-swept bit of packed earth and sand surrounded by a dozen cement blocks. Ruth had never paid much attention to the place. It had been there since she moved into the house, and she had simply allowed it to remain.

As she watched the man, it dawned on her that the little structure *did* resemble the homemade worship areas near the homes of some of her Muslim friends. These friends had clean patches of earth that were bounded by logs of bricks. Several times each day, they knelt in these little "mosques" to pray to Allah. No wonder the woman had mistaken the blocked-off area for "Miss Veltkamp's mosque!" How many of the villagers thought the same?

Ruth asked one of the local Bible school students how the structure had come to be located near her house. "I thought you built it for your Muslim guests," the student said.

Too much tolerance

Then Ruth consulted with three other Fulani Christians. Yes, all of them had known of the "mosque" on her property, and they had seen it as a problem, even though they tried to be tolerant of her toleration.

"When we go out to witness," one of Ruth's Christian friends admitted, "we sometimes have trouble. The Muslims will say, 'What have you to say to us? Even the white missionary woman has a mosque at her door.'"

All three Fulani friends were glad to have the opportunity to advise Ruth to dismantle the "mosque."

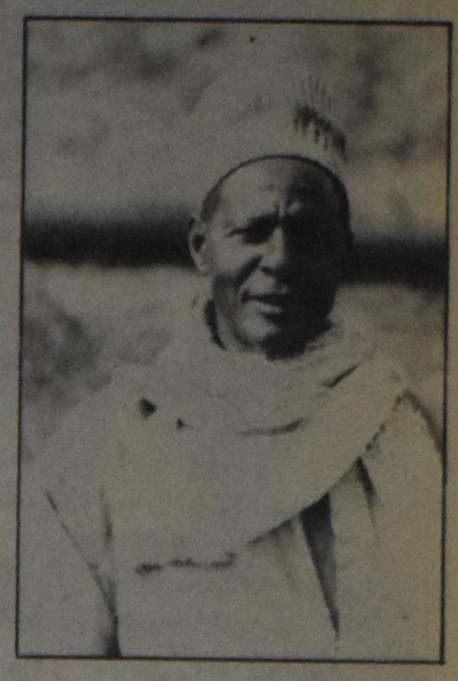
Ruth's missionary neighbour from North America then heard the story. He walked over to take a look at the offensive structure. "Looks like a sandbox to me," he mused.

A significant sandbox

And that is what it was. The sandbox had been built before Ruth moved into the home by missionaries who transplanted a bit of North Americana into West Africa. It was simply a play area for children. Rains had mixed sand with soil and tropic sun hardened it to a smooth surface. There had been no religious significance to the original object, but *cultural differences had given it a new meaning*.

Ruth explained to her Muslim friends the function of a North American sandbox and then explained that she was going to remove the cement blocks. She told them that she hoped they would still feel welcome in her home, even though the prayer structure was gone.

Then the three Fulani Christian friends, with some relief, helped the missionary haul away the blocks. The white woman's mosque was gone, and a minor impediment to the proclamation of the Gospel was removed from Nigeria, West Africa.



Clean patches of earth that are bounded by logs or bricks are used as worship stations, or "mosques," in which Muslims pray to Allah. Visiting Muslims, like the man pictured, would stop in Ruth Veltkamp's yard to pray.

Pastoral Pondering

"Do you love me more than these ...?

Peter Nicolai

I was once told an old folk-tale. There was, long ago, a Frisian king, a pagan. He had been told the story of Jesus by a missionary and was about to be baptized. Just as he was about to kneel at the font, he asked the missionary where his dead parents were. "In hell," was the missionary's reply. "Then I prefer to be with my parents when I die," declared the king as he hurried away from the baptismal service.

I don't know if that's a true story or not. It does, however, illustrate a profound truth. Jesus makes very exclusive claims. "No one comes to the Father but by me." "There is no other name ... whereby you can be saved." "Unless you love me more than father, mother, brother, sister ...."

Some of us have to make that choice. We don't stop loving those dear friends or family members who don't share our commitment to Jesus, but our Lord comes first. In fact, our love reaches out to those who are important to us with even greater fervor; if only they would share the love of Jesus that surpasses all love. It hurts — terribly — when Christ's love is not greeted with joy and acceptance. We lose part of ourselves when someone for whom we care deeply doesn't join us in our service and dedication to our Lord.

It's tempting to compromise our commitment. Why not, by word and deed, demonstrate that if we can't be one in serving Jesus we'll find our unity in something else? This does happen, of course. And when it does, everybody loses. Then we demonstrate that our commitment is not all that real after all and Jesus doesn't mean everything to us. It's not a matter of personal opinion that Jesus is the only Saviour; it's God's Word.

By grace we hear and believe the Word that the love and approval of God is more precious — by far — than all the treasures of the world. And we rejoice, too, that not only our love, but especially the love of our God, faithfully and persistently reaches out to those who have not yet responded to Him. His love triumphs.

Let's rejoice in that love always.

Rev. Nicolai is part of a team ministry at Second Christian Reformed Church, Brampton, Ontario.

Bumper sticker is blasphemous?

BONN, W. Germany (EP) — A woman has been found guilty of violating the blasphemy paragraph of West Germany's criminal code.

Birgin Roemermann, who manufactured a bumper sticker critical of the Catholic church's ban on contraception, was convicted for violating the law, which prohibits a person from showing contempt for an established religious faith in such a manner that public order is likely to be disturbed. Roemermann is appealing the verdict. At least five other West Germans have been found guilty of similar offenses.

Political priests

BUDAPEST, Hungary (EP) — Three Roman Catholic Priests who have been active in the Peace Priest's Movement, had been elected to Parliament in Communist Hungary. Their election, which has caused controversy in Rome, violates church law. Canon law forbids priests from holding political office.

Church News

Christian Reformed Church

Accepted

— to First, Edmonton, Alta., Cand. Henry Vander Beek.

— to Fellowship, St. Thomas, Ont., Cand. Nick Overduin.

Declined

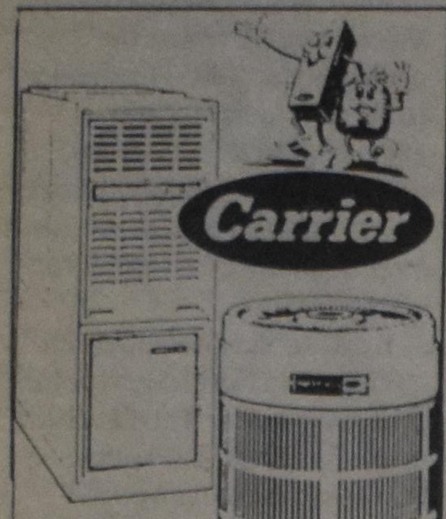
— to Dresden, Ont., Rev. John Hielkema of Kincardine, Ont.

Rime or Reason

We hasten on from trend to trend —
life gets faster and faster;
I just called him Reverend
and now I must call her pastor.

Sy Nodd

C.C. — a positive link in the Christian community.



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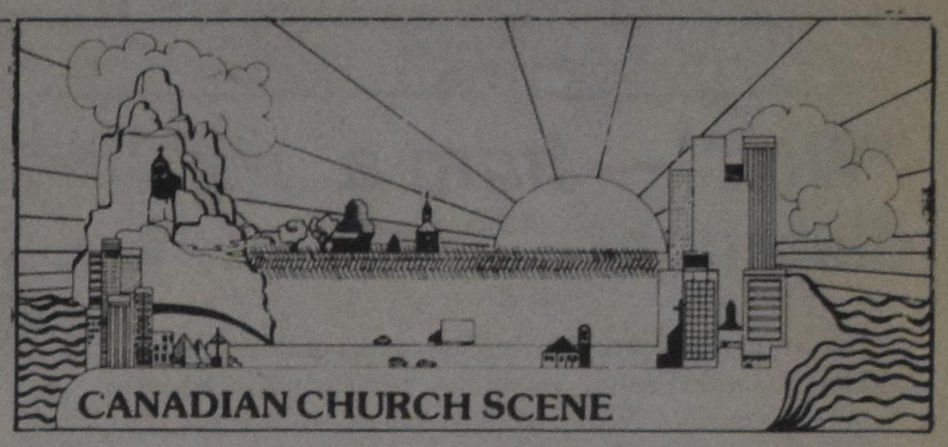
Presbyterian Comment

Robert J. Bernhardt



Experience ecumenism in small, local doses

Recent years have brought an increasing concern about ecumenical relations between denominations sharing a Reformed heritage. It is perhaps useful to reflect on some of the things that have been accomplished in that process and also to note some of the things that have *not* happened.

Reformed denominations in North America have tended to go in one of two directions in their ecumenical conversations. Some have moved in the circles of the World Council of Churches and/or the World Alliance of Reformed Churches. Others have tended to focus their efforts through the Reformed Ecumenical Synod. These are, of course, in addition to sister church relationships which have been established and sustained over the years.

Glue for the fragments

Ecumenical conversations in such bodies have no doubt resulted in a number of positive accomplishments. They have sustained ties amongst some denominations which, because of geography or individual concerns, would otherwise have become totally isolated. They have allowed individuals to meet together in some face to face conversations which have given personality to what otherwise, if it had existed at all, would have been a much more formal process of communication. They have allowed a badly fragmented Reformed constituency to sustain some communication and discussion about issues of mutual concern in Christian doctrine, practice, and mission.

However, even those successes must be recognized to have considerable limitations. Such conversations have tended to take place at a high level in the church structures with delegates being dispatched from the major assembly of each participating denomination. As a consequence, the practical impact of these contacts on the Christian life and thinking of the typical pew-sitter in the churches involved may have been very minimal. That limitation is most glaring when the denominations concerned are not separated by geography, but live and worship in close proximity to one another — often with both being represented in the local community.

A recent front-page article in *Calvinist Contact* (September 27) carried comments by the Rev. James Ross Dickey, editor of the *Presbyterian Record,* and a member of an inter-church committee exploring relationships between the Christian Reformed Church and the Presbyterian Church in Canada. He expressed disappointment that the conversations in the committee had not been more productive when it seemed that the two denominations could, in his opinion, "complement each other so well."

Perhaps I am too pessimistic, but I have difficulty believing that even agreement at such a committee level would, of itself, have made much difference in the future. Unless the ministers and people of local congregations of the Christian Reformed Church and the Presbyterian Church in Canada discover one another and learn in some way to know and appreciate one another — accords at some higher level in their structures will have minimal consequence. In contrast, personal contacts at the local level, even when they achieve far less than unanimity of opinion, have an immediate practical impact.

Take home a Presbyterian

If even half of the members of the CRC in Canada could establish an ongoing, comfortable, conversational relationship with an active member of the Presbyterian Church in Canada, I believe that both denominations would be considerably enriched.

I would not predict that the result would lead to unreserved mutual admiration! However, I do believe that it would have an ecumenical impact that would quickly outstrip in significance what has been or what ever will be accomplished in any national conversations in which the two bodies will ever engage.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

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Education

Henry de Jong, Page Editor

"War" — from a distance

There is no need here to go into any great philosophical discussion on the topic of war and upon a Christian's duty to fight or not to fight. What seems to be more necessary today, judging from what we see and hear at school, is to portray war as it really is.

It seems that the farther one stands from war, the more romantic and exciting it seems. From a child's perspective, the fighter, the tank, and the bomber are simply extensions of the midway rides at the local fair. The violence, destruction and death our children see on television become so commonplace and acceptable that it becomes difficult, in the end, to distinguish between what is fantasy and what is reality.

Arch Andrews, a Christian Counsellor out of Bayfield, told a district metting of Christian School teachers that he encourages his children from a very young age to ask whether what they see on television is real or whether it is fantasy.

He pointed out that a child who sees the Dukes of Hazard climb unscratched out of their car which has just been involved in a head-on collision, needs to be made aware that what he has seen is fantasy and far from reality. The reality, he said, is usually much more cruel and emotionally devastating.

In our school we see an increasing number of children who regularly bring toys of war. We see those who dress in the camouflage outfits of battle. Is this an indication that the horrible reality of war has been masked by the romantic fantasy of war propagated by books and television?

In the August, 1984, issue of "Readers Digest" William D. Mathieson writes of this false romanticism which is connected even with the trenches of W.W.I.

> "Trenches" is too romantic. These were common, ordinary ditches, and filthy. You would dig a little trench off the main trench, then a deep hole, and that was your latrine (washroom). Everything you didn't want went over the parapet. This garbage heap wandered as far as the eye could see, and in that setting men lived as if it were the way men should live.

How do we teach our children to perceive war? Does an incorrect perspective on war extend to our perspective on the more mundane everyday topics such as drinking and driving, drugs, school work, respect for each other, respect for adults, friendship, courting, marriage and family.

My purpose in writing this is not to condemn outright all that we perceive as fun, imagination and fantasy. Rather, my purpose is to encourage a constant search for perspective. We must consistently distance ourselves from our everyday involvement in our world. From a distance, our feet firmly rooted in the knowledge that our ultimate goal is not this earth after all, we can see much more clearly what is real and what is fantasy. We must act, teach and parent accordingly.

Clarence Box,
Clinton & District
Christian School *Link*, 1984

Remember! Do not buy war toys

Drawing by Max Gualo, Museo di Storia Contemporanea, Milan.

"How do we teach our children to perceive war?"

War toys — guns, missiles, soldier dolls, board and video games — make play of war and violence. Toys are children's tools to prepare for adult life. If an adult gives a child war toys, he or she gives approval to violence. The child thinks war is O.K.

Is this the message you want to give? Do you want to give the gift of destruction? Do you want children to glorify death? Is violence the way people should resolve conflict? Christmas is a time for peace and love. Why give war and death for Christmas gifts?

Give your child constructive and imaginative toys, balls, building sets, stuffed animals, puzzles, sports equipment, books, paints — also toys that can develop creativity, co-operation and co-ordination; skills needed by children of all ages.

quoted by Calgary Christian School Newsletter, 1984

Crimeproofing

TORONTO, Ont. — The Ministry of the Solicitor General in Ontario has developed four brochures dealing with crimeproofing tips for the public. One of these teaches parents how to crime-proof their children and another deals with the subject of child sexual abuse.

Here are some of the Ministry's crimeproofing tips:

- Parents teach your children never to invite strangers into their home. Not to enter anyone's home without your permission or accept gifts from strangers.
- Parents teach your children how to reach you in an emergency, as well as police, firemen, ambulance, doctor, relative and neighbour. Tell them to carry enough money to make a phone call.
- Make sure you provide school or daycare centre with the names of persons to whom your child may be released. Also inform them whom to notify in the event that the child does not arrive at school.

Dordt spends more on instruction

SIOUX CENTER, Iowa — A recent report from Dordt's auditing firm showed that Dordt College spends far less on administrative expenses and far more on instructional expenses than other colleges.

The report showed that Dordt spends close to 47 per cent of its total budget on instruction, compared to the 37 percent average of other private independent four-year colleges with budgets of the same size as Dordt's.

Dordt College also spends four per cent more than the average 10 per cent on scholarships and fellowships.

Vice President for Business Bernard De Wit attributes these results to several factors. He says that administrative costs have been kept down because Dordt does not have a separate registrar and academic dean, has fewer recruiters and student services personnel, and has lower administrative salaries than some other colleges.

Dordt's relatively new campus also takes a smaller bite out of the budget than at other colleges, says De Wit.

President J.B. Hulst is happy about these figures. They show, he said, "that our focus is exactly as it should be — to educate our students.

Although students here cover 80 per cent of the total expense budget, compared to an average of 75 per cent at other institutions, tuition and fees have remained far below average.

> "Dear," said the wife, "Johnny's teacher says that he should have an encyclopedia."
>
> "What!" said the husband, "Tell that teacher that Johnny can keep walking to school like I did."
>
> **Calgary Christian School Newsletter**

The top 10 in Australia

According to The Mouthpiece of the National Union of Christian Schools in Australia, the top 10 literature texts being used by National Union schools across the country are as follows:

1. Lord of the Flies
2. Macbeth
3. I am David
4. The Silver Sword
5. To Kill a Mockingbird
6. I Can Jump Puddles
7. The Diary of Anne Frank
8. The Pearl
9. Island of the Blue Dolphins
10. The Day of the Triffids (and Animal Farm)

Special conference will discuss Shapiro's recommendations

The Ontario Association of Alternative and Independent Schools is organizing a special conference of member schools to discuss the Shapiro Report. This report is expected shortly. The conference will take place on Saturday, November 30.

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Family

Cinema Summaries

Marian Van Til

Better Off Dead

Rated Parental Guidance
Stars John Cusack, David Ogden Stiers, Diane Franklin, Kim Darby.
Directed by Savage Steve Holland.

Don't be put off by the title of this film. It doesn't advocate suicide nor assume that some of us haven't a right to exist.

What it does do is take a funny, refreshing look at the lives and lifestyles of suburban North American teenagers. The viewer knows right off that he or she is in for an unusual film when, accompanying the opening credits is a cleverly devised animated sequence (with characters from the days of knights and chivalry) which sets the stage for things to come.

Lane is a 16- or 17-year-old who is suffering from the pangs of Cupid's arrow. But the real blow comes when his lady love leaves him for another — a more popular jock. Lane's reaction, and thus the course of the film, can be summed up in the words of an anonymous 17th century swain, "She gave the wound, and she alone must cure it ... How can the heart forget her?" Soon, like his centuries-old counterpart, Lane arrives at the conclusion that unless she lets go of her disdain for him, he is "better off dead."

He then goes through a series of half-hearted humourous attempts to end his misery while at the same time he competes with the jock, trying to re-win his lady's attentions. Eventually he realizes that what had made him "suffer" was not love at all.

Most teenagers take themselves *very* seriously. This film, using satire as its vehicle, makes them take a lighter, closer look at themselves, their social conventions, dating rituals, attitudes towards school, stereotyping of people, and peer pressure.

The movie's clever, even artful "send-ups" of character types we've all seen, of habits we have or recognize, and of Hollywood film techniques (a la Steven Spielberg), reveals that there's quite a bit more to this film than one would at first think. And while it focuses on secular suburbia — certain scenes make that very obvious — and not all of its values can be condoned, it needn't be avoided by astute Christian teenagers.

Recommended.

John Plaatjes

The Gods Must be Crazy

Rated Parental Guidance
Stars Andries Steyn, Sandra Prinsloo, Ken Gampo
Directed by Jamie Uys

There is nothing irreverent in the title or in the minds of the primitive Stone-Age bushmen around whom this comedy evolves.

This story, made by South Africans of all colours and persuasions, is so delightfully different from the usual Hollywood fare, that it is actually refreshing. True, there is some violence in the form of an attempted coup and a foiled assassination plot of a black president — not unusual for Africa — but the bad guys are fooled and lose out in the end.

The film story has great credence because of its spectacular plot and settings — in this case, the vast Kalaharie expanses of trackless desert, the rolling hills where a Christian mission is flourishing among the banana trees and bush. The beauty of scenery is breath-taking, especially in the scene in which our Bushman hero throws the "evil thing," — a coca-cola bottle — off "the edge of the world."

The real actors in this very funny movie are the wild animals that inhabit the desert and bush — elephants, zebra, wildebeest, eland, lion, and of course, the unspoilt "Little People," the San, the original dwellers in Southern Africa from ancient times.

They are completely cut off from the world. The "idyllic life" — crime, money and violence — is completely absent — from these self-supporting, nomadic Bushmen. However, when they are invaded by a coco-cola bottle dropped by the careless pilot of a small plane, the fun starts. Planes are looked upon by the Little People as big birds belonging to the gods of the skies.

But I will not spoil your fun by telling you the whole plot. Go and see it for yourself (and with your family). It's a film you'll not easily forget.

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

small talk

Alice Los

The vital mail

I like to think that I would make a good mail (wo)man. First of all, I know how to sort. More than three decades as a mother have taught me how to spot a stray sock at a glance on washing days, and through the years I have collected and classified zillions of misplaced items from all over the house; and I'm sure I would still know how to tell half a dozen identical-looking lunch bags apart.

I imagine all this would be a big help in the post office, at least in a small town, which I would insist on anyway if I would ever be offered the job.

I'd come in in the morning and start sorting my batch for the day and soon enough I'd know a stray letter if I saw one, and deliver the rest in a neat and swift sequence to the right addresses. This would greatly appeal to my sense of order and satisfy my inate desire for instant, visible results whenever I get busy. What could be more enticing than to start with a correctly divided big bundle which shrinks at every stop? No other work seems to follow such a predictable process.

Sufficiently nosy

I would also be sufficiently nosy. I remember the mailman back in Holland who handed a lady on our street a postcard and said, "Your mother's coming on Tuesday with the 3:30 bus." Of course, I wouldn't go quite so far as to read people's mail but I *would* be intrigued by its substance.

After a while, I'd know the Presbyterians and Methodists by their church papers and the teachers and mechanics by their trade publications. I sure would be angry at times and dislike it if I had to deliver a girlie magazine somewhere and I'd have to make sure I'd keep that to myself and not let it interfere with my attitude toward those people.

More than a pleasant walk

This thought makes me realize there's more to being a mail (wo)man than just going for a nice long walk each day. It must be hard to pass by the house of an old couple *again* when you know, from past experience, that they are waiting for a letter from their son who is climbing high on the social ladder. (You know that from the letterhead on his envelopes). Come to think of it, mail (wo)men in small communities probably know an awful lot about their customers. They know which patients in the hospital are popular and which people hardly seem to have a friend in all the world. They know who pays their bills on time and who needs to be reminded to do so. They must be aware there's a stir of excitement when they approach each house.

Mail is such a vital thing. It always has an element of the unexpected. It may be the letdown of the day, a heartwarming letter, or terrible news. But whatever its message, it links people with people. And as such it should be kept in honour. A telephone call from a loved one or a friend is wonderful but a long, thoughtful letter is a gift which can be treasured a few times over and be pulled out again on a lonely day.

I'd like to make a case to revive the art of letter writing. Let me assure you there's nothing in it for me, for even though I thought I was well-qualified to accept a position with Her Majesty's Mail, I have one handicap. I'm scared of dogs!

Alice Los is a housewife living in Kemptville, Ontario.

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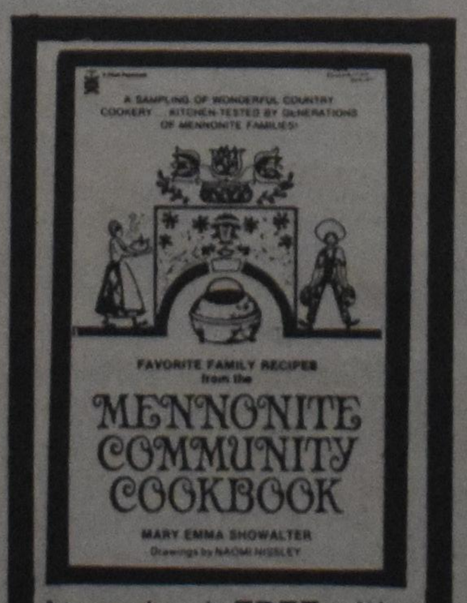
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Feature

Paul De Groot

The faces have the perfect, alabaster complexions and soulful eyes of Byzantine icons — which is not surprising, since artist Michael O'Brien has spent years studying the art of the Eastern Orthodox church.

But streaks of modernity find their way through his brush. A traditional Madonna is surrounded by tiny frames depicting the mangled bodies, executions and starvation of Auschwitz.

Others are less blunt. A portrait of Jesus features a perfectly-drawn halo, and hair which flows off the canvas in a barely-controlled stream. St. Francis meditating on the Stigmata has the trademark O'Brien face and a traditional, perspectiveless pose. But the village in the background is a sharp-edged shadow, a symbol rather than a feature.

In another crucifixion scene, the cross divides the canvas into panels depicting a fetus, a woman playing a recorder, a child on a swing.

A roaring ocean of noise

Timeless is a better word than "traditional" for O'Brien's style, for he is convinced that time, technology and human self-absorption have come close to destroying art.

"We live in a roaring ocean of noise," the self-taught artist said in Edmonton recently.

"We are deluged with imagery and words and stimulating experiences, bombarded with sensory, philosophical visual stimuli such as no other generation has had."

The images, however, are empty of God, and thus of man, "the image of God." The result is artistic decay and a "crisis of truth" in which human existence is the ultimate casualty.

O'Brien's cosmic connections may seem grandiose, but they are not foreign at all to the art of Eastern Christianity, which has always explored the eternal. The West has mistakenly interpreted it as cold, even threatening.

"We value social skills, friendly manners. We are threatened unless the social signals are there first."

The East, on the other hand, operates through meditation, stillness and presence, and those who dismiss it are missing "a whole language of the Spirit."

"If we sit before an image created as an act of faith, it becomes something different. What is changing is our perception .... The whole picture, the spirit, gradually emerges. The face of Christ, which appears to be scowling at us, may be tenderly smiling at us within six months. I have experienced that."

Art has deserted its roots

Although O'Brien's pictures usually have specifically religious themes, such as the cross, the lives of saints or scenes from the life of Jesus, he places himself squarely in the mainstream of artistic tradition. It is the rest of art which has deserted its roots, he suggests.

Until the Renaissance, all art had religious expression as its goal, and religious truth was never separated from beauty or humanity. In the words of St. Thomas Acquinas, "all of creation draws us back, through form and visible reality, to the invisible face of God."

The Renaissance began a drift toward humanism which brought our entire culture to what O'Brien sees as a cultural crisis. Based on a God-less humanism, it has put the human ego at the centre of the universe.

"A humanism based on self-definition cannot stand because it cannot come to grips with the evil in the human heart," O'Brien said.

The shift can be seen simply within the work of Leonardo da Vinci. His Last Supper breathes a religious spirit, but his St. John the Baptist is infected with self-absorbed sensuality.

"It is not a portrait of St. John, but of a young male prostitute. It is a staggering technical accomplishment, but it is not a religious painting, no matter how many religious symbols you put into it."

O'Brien lives with his wife and four children within earshot of the bells of a Benedictine monastery in Mission, B.C. A full-time artist for nine years, his reputation has grown steadily and he now works almost exclusively on commissioned works. One measure of his success: where once he piled his travelling canvasses atop a Volkswagen, they now ride inside an old van of indeterminate colour, but of unquestionably more space.

O'Brien's art born of meditation, prayer

O'Brien begins each painting with a period of meditation and prayer, believing that "all we touch is affected by the spirit which moves us."

If he spends a lot of time painting crucifixion pictures, it is because he sees God's self-sacrifice as the central act in human history.

The Word who became flesh brought a "new Genesis, a transfiguration of reality. All of matter is altered by that action."

He taps the table when he says "matter" because that's what he literally means. A self-described science buff ("I love science. It's intensely religious"), O'Brien sees science's increasing pre-occupation with the boundary between matter and spirit as confirmation of religious truth. Scientists have been climbing a steep hill for four centuries and, arriving at the top, have found theologians already there, he remarked, borrowing an image from astrophysicist Robert Jastrow.

The window of God

Much of science, however, remains in the grip of "scientism," a rationalistic, arbitrary abstraction which has its counterpart in modern art. Art has lost its "prophetic" calling, its compulsion to proclaim the truth regardless of whether anyone will buy it. The medieval artist, O'Brien said, was "the window through which God spoke." But for the modern secular artist "the Universe surrounds his ego."

The church, particularly any part of the church which has lost its focus on the Gospel, is guilty of patronizing "mercantile art," and separating art from theology. Liberation theology, for instance, is often presented as activity somehow opposed to devotion and meditation.

"The cross, poverty, faithfulness to the point of absurdity and death , are not popular images of the Christian life," O'Brien admits.

"We are more into revolution and liberation."

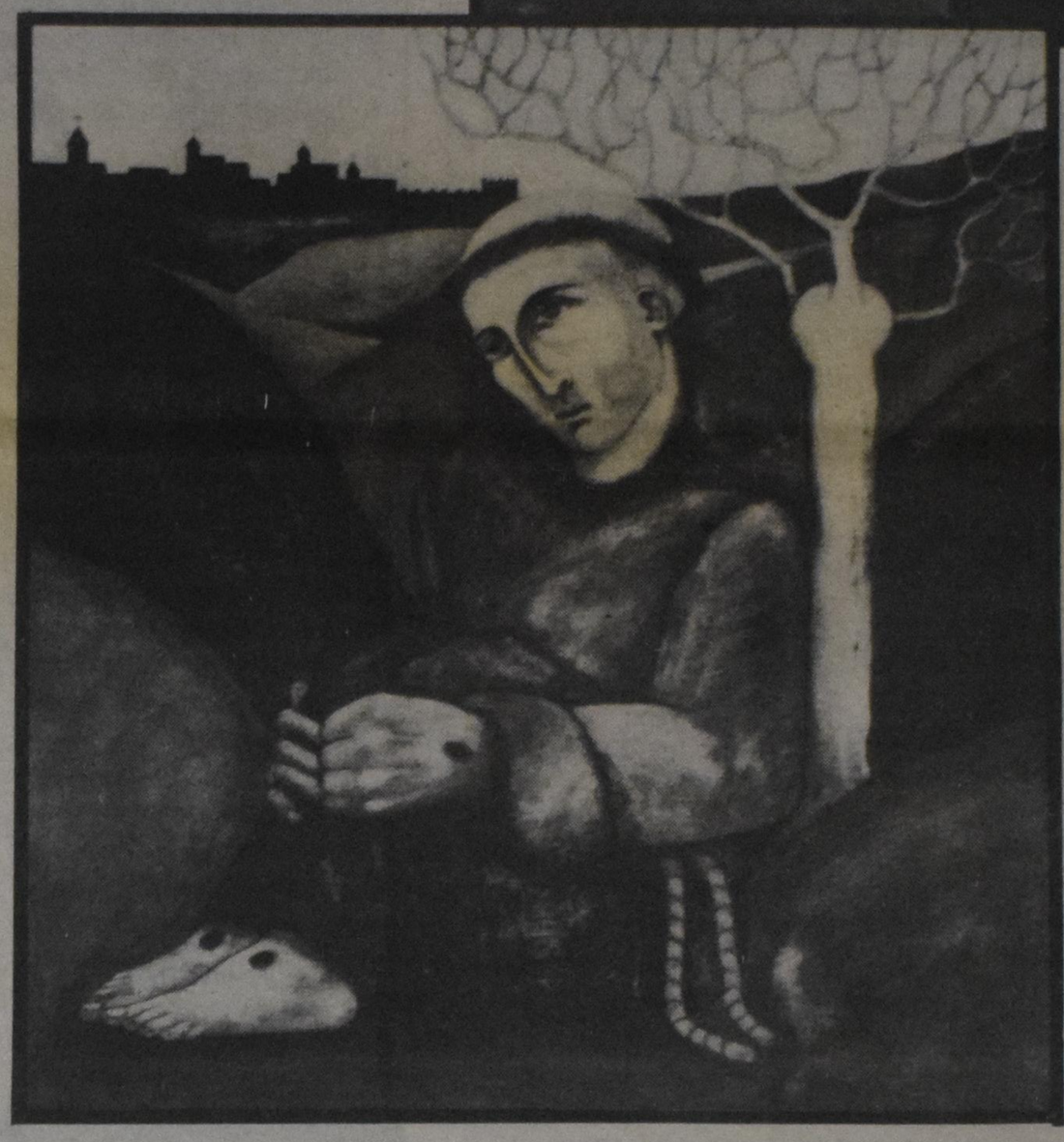
In a rare display of passion, the soft-spoken O'Brien thumps the table.

"This is an utterly false dichotomy! We are all about liberation." Bad art, he says, "damages people. It gives them a false understanding of the reality and the nature of God."

The church, inspired by the Gospel, must rebuild culture, he believes.

It must provide a respite from the ocean of noise. It must reconnect the sacred with the human.

"The image of God has been violated in every one of us, and it is the mandate of the church to bring the good news, that this is not a lasting, hopeless situation."



Top: Gethsemane; Centre: St. Francis Contemplating the Stigmata; Bottom: Jesus Falls for the First Time.

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Alcoholism ... story of sick spirits (1)

As told by a recovering alcoholic

On a down day when my spirit is ebb-tide low (yes, that happens even to those who feel they have been rescued from pits of deep despair), I can look at Canada's map and visualize all its roads converging on one city: the City of Mirage, also known as the City of Alco Hell. That's on a dispirited day when I'm full of self-pity but have a sob or two to spare for the nation — as any good citizen might.

On a high-spirited day when I'm oh-so happy to be in the land of the living, freed from alcohol's curse, I look around and find that, except for some friends in A.A., there aren't many citizens with whom I could properly celebrate sobriety.

High day, low day — I keep being overwhelmed by independent research which claims this fine country is drinking and drugging itself into oblivion. What's worse, it's doing so with eyes wide open, albeit behind pretty blindfolds crafted by professionals — including pollsters. A fellow non-drinking alcoholic has dubbed this the Age of the Booze Blinders. I respect his opinion, for he himself was once a master of the mask and deception.

The human mind is deceitful

Many recovering alcoholics begin to see as if formerly their eyes had never functioned. To stay sober you have to learn to look hard at yourself, clear-eyed and ready to stare down every dishonest facade. So it is no wonder that such eyes — which have just about seen the worst — see quite differently all that goes on "out there" in the drinking world — behind the scenes and screens of innocence and falsehood.

For instance, I see things differently than a psychologist I know. He says, "Look, even if your statistics about alcohol are correct ... it's just a matter of time before we pick a priority, put our best minds to work on the problem and fix it. So don't be such an alarmist!"

That was a respected professional talking — he helped with the pretty blindfold. Does anyone still scream or is the whole nation sedated and brainwashed into acquiescence? The best *minds*, he says. Don't place your bets on the nation's *minds* when it's clever *minds* that downplay what could be a just-around-the-corner-alcoholism epidemic. (The human *mind* is frequently "deceitful above all things.")

My psychologist friend believes in his work. He inhales-exhales a scientific environment in which defeat is unthinkable. He thinks my "unscientific" concern and alarm over a Canada united by booze is just plain silly. Still, he wonders how I maintain sobriety. When I tell him I had to quit being smart so that the Almighty Himself — through the simplicity of Alcoholics Anonymous — could rescue me; he shrugs and says yeah-yeah as if to indicate that my solution is tolerable for now but that it might have been more considerate on my part to have remained a drunk until such time as he and his friends found a *real* cure. (My friend admits to arrogance.)

Meanwhile I keep saying that no "cure" has been found, nor is it likely that one will be found. I contend that even so-called "adequate coping with alcoholism" will remain social science nonsense as long as most scientific explorations of the disease shy away from acknowledging that there is a *spiritual* aspect to be dealt with. (I am not at all suggesting that a cirrhotic liver should be ignored because the patient has not yet experienced a "spiritual awakening.")

I am also convinced that the glorification (deification?) of the human *mind* at the expense of the human spirit is in itself a disease. Some of the astounding brains I know cannot afford to believe that, since a change in spirit often must lead to a change of mind — and all of that sounds too much like old-fashioned *repenting* of one's arrogance. To me, therefore, it is obvious why great strides are not being made in the "treatment" of alcoholism. It's more than a test-tube disease.

There is also this disconcerting fact: clever minds get paid to sell the idea that medical science will someday find a way to allow the Canadian drinker to consume all he or she wants with immunity — and clever minds are often funded by the producers of things that kill or make ill (within allowable limits of course). Consume alcohol with immunity? (*Consume* is the key-word in the world of alconomics.)

I'm not making this up! There is research going on to make alcohol safer ... *alcohol*, not drinking water. Quite a challenge! How does one make a destroyer drug maintain its mind-blowing "qualities" while disarming its many crippling or fatal components? One proposal is to add some token nutrients and/or medicines. It is well-known of course that alcohol is a relentless remover of every life-sustaining goodie. AIDS may be grabbing the headlines lately, but when it comes to wrecking one's immune system, alcohol is a fine performer and seldom gets the blame for the ensuing disorders. And what about those brain cells?

Oh well, the research isn't going anywhere very fast. That may be a disappointment to distilleries, breweries, and sundry other revenue beggars since increased consumption seems to have become the ultimate meaning of life. Consumption is an insatiable God. I suggest it is fed by a spirit that wants us to believe that to consume is to live. If it were not so we would be flooded with research on how to consume less and live longer, especially with respect to booze.

All a problem-drinker needs to hear is that someone is working on making his drinking insanity safe. He'll twist it into one more rationalization: No, I don't really have to stop until they make it safe not to stop!

I heard of a deathbed statement that went like this, "Gee, I did what dey tole me ... I slow down to week-end only ... I figure dey would find something ..." I'm not saying that *dey* are responsible for a dead man's irrational self-delusion, but *dey* certainly don't want to tell the whole truth about booze. That could hurt sales — for many people *can* stop before the hook is set too deeply.

Our present way of handling anything destructive is to research a solution *while* we allow the destruction to continue; whereas a ban or moratorium could immediately be health-promoting. We are stuck, it seems, with the compulsion that at any cost consumption must increase. Therefore, with respect to alcohol, we tease the consumer with "cures" and "safer" booze. And we invent copy-cat neighbourhood pubs by the thousands, thus making booze look less vulgar, more "neighbourly" and certainly less noticeable as we hone our skills at throwing darts.

Even governments promote the lie

Alcoholics are often wilfully blind and ignorant about what they're doing. But that trademark is the spiritual directive for the boozemongers too — including many governments. How, for instance, can the following be explained except one believes in officialdom's cooperation, if not "conspiratorial" leniency:

The courts in the land pussy-foot around with drunk drivers, allowing them to maim and destroy over and over again while the maximum sentencing allowed in the Criminal Code is seldom utilized. (Contrary to popular belief, the *only* way to "smarten up" a drunk is to leave him no choice. *Real, non-condoning consequences* will be the equivalent of "hitting bottom" for many forcing them to choose between life and death.) But our courts, almost apologetically, make decisions about what degree of "comfort zone" is most appropriate. More barbaric

Continued on page 12 ...

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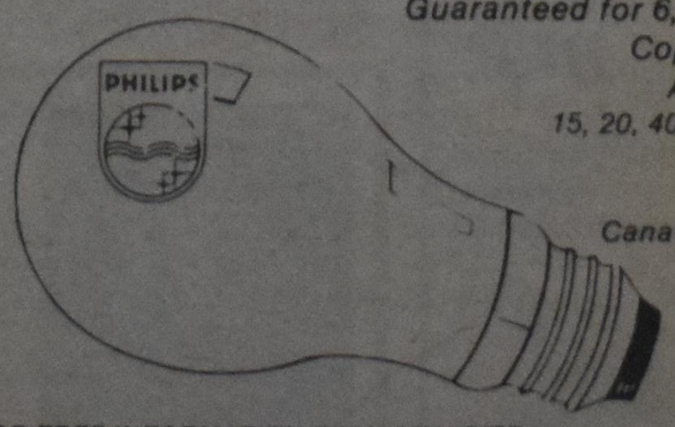

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Alcoholism ... story of sick spirits

... continued from page 11.

nations have viewed a public drunk (especially drunk drivers) as potential murderers rather than "a really nice guy, Your Honour, when he's not drinking." When a drunk turns criminal, we up his level of civil rights. That's *alcoholic* thinking!

Then there are the advertising agencies bringing good cheer messages which are allowed to teach, brainwash, boondoggle, and invite us all (especially our thirsty-for-adulthood children) to a clean-cut booze party — our reward for being good consumers. (Advertising *does* work, especially on T.V.) The alcoholic lie does not have to be believed ... it just needs to be obeyed!

The Solicitor-General *knows*, I'm sure, that there are hundreds of indictable offences that have nothing to do with alcohol but for which one could go to jail. So does he sound worried and talk epidemic when it appears that in Canada one-third of the jail population is there because of alcohol? No, apparently that is a normal state of affairs. Many police forces feel that judges seem too kindly predisposed towards offences born out of liquor lust — even so, the jails reflect more than a *little* problem with booze. What would the jail population reflect if judges really hammered out some tough consequences?

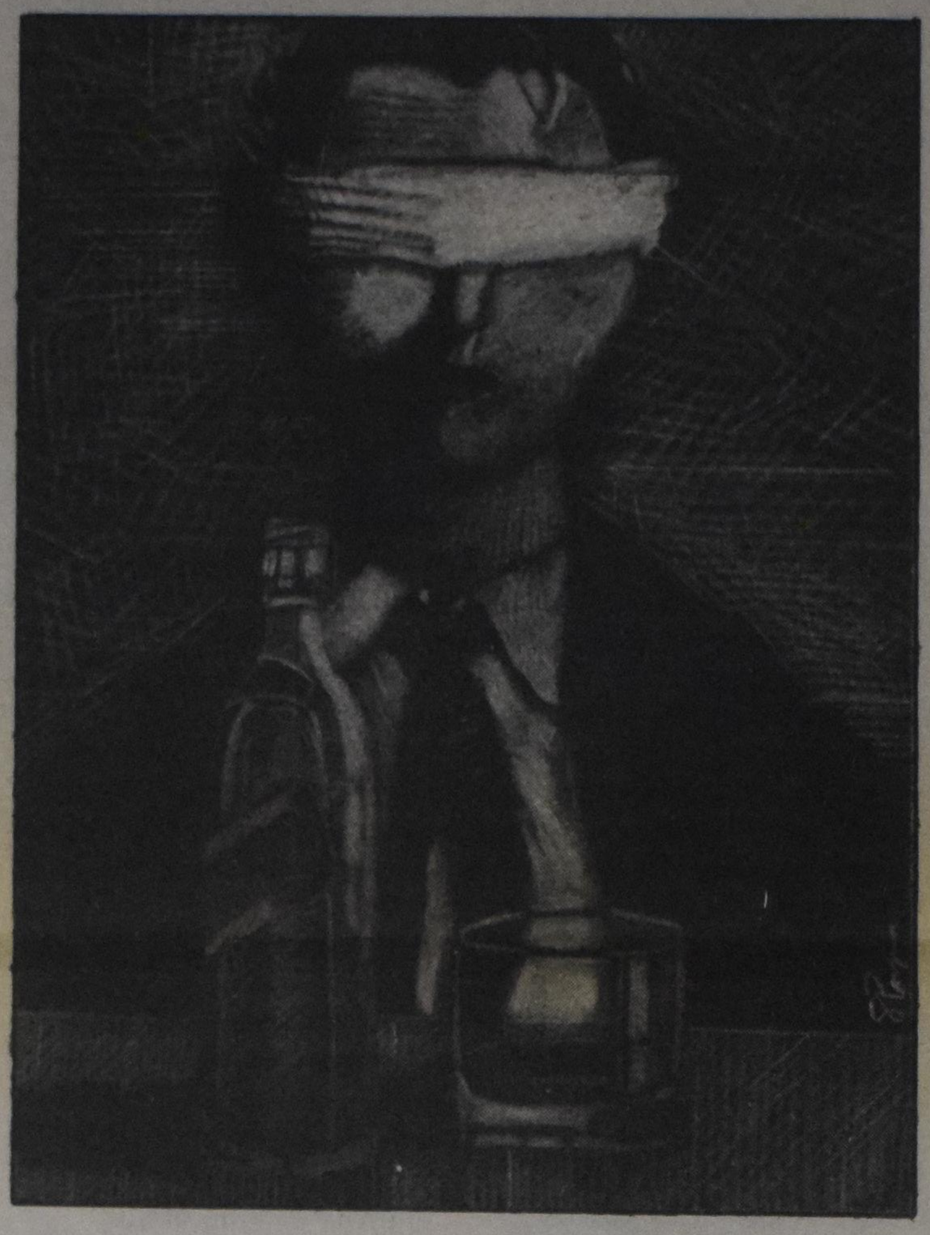
Why "doctor" the statistics?

Doctors, too, *know* where it's at. They *know* that alcoholism *causes* many suicides, accidents, and gruesome cripplings. Yet, in fatalities, alcohol is seldom said to be the culprit. Truth is of a spiritual dimension; so is soft-pedalling the facts — a dimension of the Lie directed by a spirit. I keep wondering why when, say, 100 people are dead from alcoholism only about 14 are *said* to be dead from alcoholism. What's the fear? (I know that living with lies is a fearful thing until the lie becomes second nature!)

How about this? Alcoholism is *known* to cause 30% of cardiovascular disease (but we say "contributing factor"); 24% of all cirrhosis; 15% of stomach and lung cancer; 7% of all adult pneumonias; and 10% of a number of other dead-end things including malnutrition.

Dead is dead, I know — and, I suppose, it can always be said that one dies from lack of breath — but why act so strange about the facts surrounding alcoholism?

My guess is that it is less scary



(and more profitable) to see a mirage instead of into a mirror. Who wants to take a close look?

There are a few doctors who belong to a Society for Holistic Healing who do not exclude the "spirit world" from whatever ails us. And there are lecturers who proclaim that "abstinence from alcohol" (and other things) must be practised periodically so the "spirit" can learn again to discern what's good and what's bad for the nation and the self.

What these approaches have in common is obvious: change the heart or spirit of a people so that they will "seek after righteousness," so that the problematics of having to make bad stuff look good can be eliminated. Quit lying, in other words. But that calls for the spirit of truth!

There is hope in this wet land

Sure, just like that! I myself am a great example. I have known for a long time that Canada — for its small population — has a very large drinking problem. Yet, while I was a drinking participant, such known facts did not touch me other than to *talk* about it in the pubs. The spirit of the great escape was upon me and I cared not one whit!

It wasn't till a new spirit overtook me that the known facts became somewhat scary. There are possibly 120,000 all-Canadian, top-notch, low-bottom, ex-boozers who found that new spirit I'm talking about via A.A.

I don't want to promote A.A. — just describe it as I found it: a strangely loose organization which doesn't preach, beg, promote, sell, agree, disagree, lobby or "cure" — doesn't do anything much except for what to an alcoholic is the most; that is, *practise* sobriety by way of 12 Spiritual Steps Toward Recovery from Alcoholism. "The only requirement for membership is the desire to stop drinking." That's all? Yup. Spiritual bankruptcy is often not "felt" till "feelings" come back — often not for quite some time after the drinking stops. "Spiritual renewal" cannot be pushed. And in A.A. there is no pushing.

I mention all this because there may be a *seeker* out there who could be misled by the negative concerns in this article. Therefore I'm quick to point out that there is hope to get dry in this very wet land. I'm sober — and that's an example of a miracle.

Difficulties in an alcohol-promoting environment

But I agree that for many it's difficult to believe in sobriety when the environment seems to suggest that booze problems are part of the natural scenery, and that it's normal for everyone to be making big bucks on your personal hell. True enough, all kinds of folks do get rich on Canada's blight. This damnable disease is good for business no matter how loud the humanitarian shout of "No, no, we don't mean to make a big part of our living from the alcohol problem!"

On a skeptical day, dealing with alcoholism seems like an exercise in re-arranging the deckchairs on the Titanic. But there is hope. If the disease thrives optimally in a climate of spiritual poverty (that's not hard to show), then it makes sense to call for help from a more spirit-rich climate.

Well, many of the alcoholics I know — recovering now — have professed they found it very difficult to find such a climate, a climate where they could get in touch with something loving, a whole-making spirit *greater* than booze.

A need for real spiritual change

Dealing with spiritual needs is risky business since it inevitably begs for changes in lifestyle. *Real* changes — like wanting to begin a life devoted to all that is pure, lovely, honest, and of good report (cf. Philippians 4:8); like wanting to give up the spirit that seeks out instant relief from pain, thus circumventing causes.

The alcoholic *knows* he or she needs to change. He is preoccupied with it: change of brands, change of geography, change of wives, change of religions, change of jobs ... any type of change except the badly *needed* one, a change of spirit. Meanwhile he or she brags: See, I've changed! But it's still only re-arranging deck chairs on a sinking ship. The alcoholic goes through immense emotional and physical trauma doing all this surface change while not finding that elusive something she *needs*.

So who can you talk to about those missing or buried spiritual pieces in your puzzled life? I have known one priest, two preachers, and at least five teachers — alcoholics all — who found it impossible to admit that *they* were searching for something. They were, after all, professionals who had acquired the expected image of having it all together, especially spiritually.

The priest was eventually defrocked, the preachers are still preaching, but aging before their time; one teacher committed suicide rather than having to admit he was rudderless, one teacher did all the crazy things an alcoholic does, lost nearly everything, admitted to rudderlessness, and learned to stay sober and live again through A.A. — that was me.

The other three teachers, still drinking and getting away with it, have become obnoxious human beings looking for an early Armageddon. They all believe the fault lies somewhat with the school system they work for, but one says it's the church he attends, and one now says he should never have gotten married since it finally became clear to him that he always did hate children and women too. That's the spirit of the Lie, bubbling through his booze.

He reflects my own experience. There were years of denial before it occurred to me in a startling manner that for the most part, my life was a lie. The lies of denial are of course necessary in order to keep drinking, in order to become sick enough to provide the necessary reasons for ordering one more drink. Crazy? Yes, an alcoholically sick spirit yields actions and thoughts that are quite bizarre, incongruous and dangerous.

What I mean to say with all this is that denial and all the rearrangement of reality nonsense becomes "natural" to those who believe that the sick show must go on no matter what the cost. The spiritual voice that likes to attach itself to conscience is drowned out in the high-decibeled sound and fury of pretentious nothing.

The mind-boggling lies of the alcoholic's "evil-talking" spirit is not restricted to the "afflicted individuals," however, the Lie can become "natural" procedure in all things official, infusing its spirit everywhere, nation-wide.

More about that next time ...

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What do I know of war?

What do I know of war?
I who have never known
How it is to be alone
With children at my knee
While my husband constantly must flee
The soldiers grim, the hated enemy
Who rounded up the men like cattle.
I've never heard the rattle
Of army tanks lumbering up the street.
I've never heard the sound of army's marching feet
What do I know of War?

I who have always had enough to eat
Of vegetables and lots of meat,
What do I know of words like "combat" and "retreat"?
I've never knelt beside the grave
Of one I loved who died in vain
Or seen the refugees stuffed in a train
On their way to camps or death.
I've never heard a soldier's dying gasp for breath,
What do I know of war?

I've never heard the dreaded airplanes overhead
Or sat in dirty cellars wishing I was dead
Not knowing if my family lived or died
Or tried forgetting, and no matter how I tried
I could not still my fluttering heart.
What do I know of war?

I've never seen the glow against the sky
Of burning cities nor heard the neighbours cry
"There's War!"
Or done as hundreds had before
And fled to shelters under ground.
I've never held a ration card
And stood in line for hours on end
And then the ugly man would send me away
And tell me to try another day.
I've never had to search in vain
For a loved one who for months in hospital had lain
And as I looked through hundreds, friend and foe
As through the patients I would go
Forced to look, to gag at what I saw
Human flesh cut, burned and raw
With arms and legs all mangled, missing too
While all the while I cried
My God, what can I do?
And then at last to find,
As I clenched my fist,
To find my loved one on the list — of dead.
And yet, though I don't know what happened not so long ago
What people tell me is really all I know
Or what I read in books of war
Or stories that I've heard before — when old men talk
Thank God it happened all before my time
And I've been spared the agonies sublime
But heaven forbid if I forget, the soldiers who their lives did give
In order that I in peace may live.
Their dying must not be in vain,
So when I hear the victory strain
I'll silently salute the dead and thank my God, who's at the head
of life
And with my children
I will pray
That never we'll forget
Remembrance Day!

Ria Kroezen,
Hepworth, Ontario

"Gassed" by Gilbert Rogers. **Imperial War Museum.**

More than a red poppy

Peter Broersma

Every November the bugles sound and the the pipes wail the lament. Wreaths are placed, prayers are said by clergymen of various denominations. A bugler plays the Last Post. Pipers slowly march back and forth, playing a lament. Then they swing the pipes under the arm and salute.

It is not a snappy military salute, but more like a friendly farewell. I have seen the number dwindle and the old soldiers fade away. I have wondered sometimes if it makes sense to observe Remembrance Day. Perhaps it is better to forget. We know that there are no glorious victories and bemedalled veterans limping along with canes or in wheelchairs — they cannot be regarded as winners.

Still, despite all this, I pin on my medals and I go to the cenotaph on Remembrance Day and listen to the bagpipes playing the lament. The music contains reason. It is not a celebration, a commemoration or a memorial, but a centuries-old, wordless, plaintive cry to the heavens.

When I look at the people gathered near me, the ones with the scars and medals, I know from the expression on their faces that the pipes speak for them — gives release to something deeply felt. It expresses protest, protest against the storms of madness which periodically devastate the human race and force the old to perform the unnatural act of burying the young.

For the good of her soul, the lady with the white hair standing there silently holding a wreath, with her fading memories and increasing loneliness, must register that protest. And in one way or another so must we all.

What did you do?

Some day, when children ask, "What did you do during all those dark war years?" one will say, "I was a fighter pilot;" another will say, "I was in the submarine service"; another, "I marched with the Eighth Army"; a fourth will say, "I sailed in the convoys on the Atlantic"; and I, in turn will say, "I fought behind enemy lines in Europe with the Resistance Forces." And we all say it with equal pride and with equal right.

It was a war against a monstrous tyranny, never surpassed in the dark catalogue of human crime.

Without victory there was no survival. A lot of people think that wars are won by famous generals. I think that wars are won by the little people who are willing to sacrifice everything, so that others can live in freedom. Thank God for the little people. Let us hope that they will never disappear, as they are the strength, in fact, the fibre of any community.

If there be any glory in war, let it rest on people like these.

40th Remembrance Day

On this 40th Remembrance Day since 1945, it is easy to assess, in impartial terms, the very dangerous actions of men who committed acts of sabotage behind enemy lines and often died cruelly doing so.

Their small roles within the global pageant of a world conflict between 1940 and 1945 have long since become part of history.

But let us not think for one minute that the fight for freedom ended on November 11th, 1918, or on May 5, 1945, or ended in Korea or ended in Vietnam. The fight is still on. If a young man or a young woman finishes high school and can't find work, consider the Canadian Armed Forces as a career.

There are still a lot of "Hitlers," "Mussolinis," and "Quislings" in this world, who like to imprison and make slaves out of free people.

We have to do something. If we accept freedom, that means that we carry responsibility. We have to adopt a firmer attitude towards aggression. It affects the well being of everyone of us — people like you and me. All that most people want is peace, freedom, justice, a decent life and a little happiness.

During the second world war, the European resistance stood in the foreground in the fight for freedom and justice, openly against the national socialist party with its suppression of freedom and disregard for all forms of justice.

It is better to die as a free man than to die as a slave.

What we are faced with is not a violent jerk, but a prolonged pull. Great wars come when both sides believe they are more or less equal; when each thinks it has a good chance of victory.

"More than a red poppy"

To me Remembrance Day signifies more than a red poppy and two minutes of silence for deceased war veterans. It signifies that I am a free man, living in a free country. What a great privilege!

Come November 11th, go to the cenotaph in your town or city and experience a Remembrance Day service.

Go talk to the old veterans; they will be happy to answer your questions and they will tell you why they went. Why they left home, their families, their wives and children, to fight in strange countries.

The road across those five war years was hard and long. Those who died on that road did not give their lives in vain. Those who reached the end of the road will always be proud to have marched it with honour.

War is very cruel; it goes on for so long. We cannot say "the past is past," without surrendering the future.

We should always remember!

Peter Broersma is a former Dutch resistance fighter now living in Chatham, Ontario.

Whispered words above a marine's grave

... and what about the children?
Do I tell them truth or lie?
Was it too hard to go on living
Or was it easier to die?
You died for what you believed in
Yes, as all heroes do.
But who will go on believing
And who can love like you?

... and what about the children?
Who will see them through
The good times and the hard times
Such as life had brought to you?
Now at those times they'll stand alone
To face the trials and the pain
Without the love and care provided
If in this world you had remained.

Conrad Delaire

A fine response to our plea for missing issues

Since the time we asked for past copies of *Calvinist Contact* we have received bundles of issues from at least 10 subscribers.

Many thanks to Hendrika Donkersteeg, Spencerville; Lillian Gordon, Hamilton; Mr. and Mrs. P. Voskamp, Waterdown; Judy Van Eck; Waterdown; Mr. and Mrs. F.W. Bergsma, St. Catharines; W. Van Die, Peterborough; Marie Pereboom, Niagara Falls; J. Middeljans, Guelph; Mrs. Bovenberg, Huttonville; Sidney Zeldenrust, Dunnville; all of them in Ontario. In addition, Mr. and Mrs. J.W. Hamhuis of Smithers and W.C. VanderEnde of Burnaby, B.C., have sent in some issues.

As a result of these contributions, the list has been adjusted significantly. Obviously, the most difficult copies to obtain are the early years. We will once more reprint the new list of missing and single issues, in the hope that someone can still help us, especially with the missing issues. Please, if you have C.C.'s from the early years, we will gladly pay you for sending them.

Note well: if anyone has a set of *The Canadian Calvinist* or *Contact*, we would really appreciate receiving such a set.

Missing issues

Contact:
Dec., 1949 #4
Feb., 1951 #19
Jun., 1951 #22

Calvinist Contact:
Dec. 1, 1952 #52
Dec. 15, 1952 #53
Jan. 1, 1953 #54
Jan. 7, 1955 #107
All copies of the year 1957 from January 4 up to and including July 26 (From #277 up to and including #306).
Sep. 27, 1957 #314
Nov. 8, 1957 #320
Dec. 13, 1957 #325
Jan. 3, 1958 #327
Jan. 10, 1958 #328
Jan. 24, 1958 #330
July 4, 1958 #353
Dec. 12, 1958 #375
Dec. 19, 1958 #376
Oct. 21, 1966 #771
Dec. 16, 1966 #779
Jan. 6, 1967 #782
Jan. 13, 1967 #783
Feb. 24, 1967 #789
Mar. 24, 1967 #793
May 5, 1967 #799
Dec. 22, 1967 #832
Mar. 8, 1968 #843
Mar. 22, 1968 #845
Apr. 19, 1968 #849
Apr. 12, 1969 #899
Jan. 3, 1972 #1037
Jan. 10, 1972 #1038
Jan. 24, 1972 #1040
July 29, 1977 #1606
May 6, 1983 #1880

Single issues

To supplement our file of single copies. we would appreciate receiving sets of copies for the years 1952 to 1960. For the years after that we have single copies for the following issues:
Apr. 13, 1962 #541
Jun. 7, 1963 #599
Dec. 20, 1963 #626
Jun. 18, 1965 #702
Jun. 25, 1965 #703
Jul. 9, 1965 #705
Mar. 3, 1967 #790
Mar. 17, 1967 #792
Apr. 7, 1967 #795
May 12, 1967 #800
May 19, 1967 #801
Feb. 23, 1968 #841
Mar. 12, 1970 #946
Oct. 14, 1971 #1925
should be 1025
Sep. 16, 1977 #1611
It might be a good idea to call us first, to see if we still need any of the ones you want to send us. We will be glad to pay expenses. Our telephone number is (416) 682-8311.

Bert Witvoet

I remember

William R. Rang

I remember my Jewish friend Bob Rozelaar. He lived with his aging parents, close to our home.

It was 1942. We realized that the Germans were bent on destroying the Jewish people and it was my mother who suggested that we snatch Bob and his family from the claws of the Nazis.

I remember how sad we were when Bob's parent did not want to go into hiding and Bob did not want to forsake them. Days later the Germans came and rounded up the Jews of our neighbourhood. Not one of them survived the war.

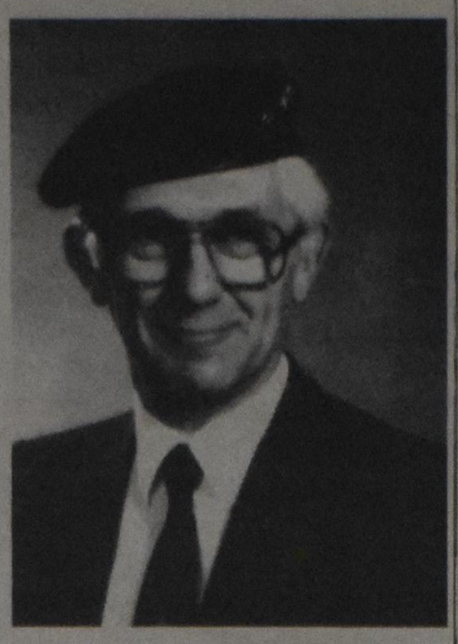
I remember the guilt I felt. My country had done next to nothing to prevent the Germans from coming. Its army was ill-trained and equipment was archaic. In Rotterdam, the Germans were held back by young Marines who had never practised firing their rifles because bullets cost money. The Dutch preferred peace, it was said, but did not want to pay its price.

I remember the Rev. Take Ferwerda lying in a pool of blood outside his church; I was on my way to school.

I remember the Rev. Klaas Sietsma who was killed in a concentration camp. During a catechism class he had urged us to consider a career in the military for the sake of preventing mass murder at the hands of those who wanted to control the world at any price.

I remember the civilians shot, and the dead soldiers whose bodies were beyond recognition. I remember how I both hated and loved the military when I was a part of it.

Peace will never come until the Lord returns because it is so much more than the absence of gunfire. Even during the war I found time to remember the Scriptures. Without my Creator I could not have survived war without a scarred soul. Without Christ in my life there would not have been any peace, ever.



William Rang

I remember. I always will.

William Rang is a C.C. columnist and secretary of the Royal Netherlands Marines Veterans' Association.

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Birthdays	$20.00

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Births

BENNINK: Fred, Arlene and proud brother Aaron, welcome with much love and thankfulness, their precious gift from God, KAITLIN JO. Kaitlin was born on October 3, 1985, weighing 6 lbs. 13½ oz. (3100 gr.). She is also welcomed by her loving grandparents, Mr. and Mrs. William Bennink and Mr. and Mrs. Adrian Van Geest, all of Grimsby, Ont., and her great-grandparents, Mr. and Mrs. Arend Bennink of Grimsby, Ont., and Mr. and Mrs. Otto Siderius of Dunnville, Ont.
223 Ridge Rd., E., Grimsby, ON L3M 4E7

MARISSEN: With much joy and thankfulness to God, we, John and Janice Marissen, are happy to share with you the birth of our daughter, MEGAN NICOLE. Born on October 18, 1985, she weighed 7 lbs. 12 oz. She is a healthy little sister for Wendy, Julie and Erin. Proud grandparents are Mr. and Mrs. T. Marissen and Mr. and Mrs. D. Schuurman.
Address: R.R.#4, Aylmer, ON N5H 2R3

Births

SCHIPPER: "Children are a gift of the Lord." (Psalm 127:3)
Harry and Grace praise God for the gift of a precious little son, HENRY DARRYL JOHN, born two months prematurely on September 25, 1985, weighing 2 lbs. 5 oz. Darryl's sisters, Erica and Laura, are anxiously waiting for him to join them at home. Darryl is the 5th grandchild for Mr. and Mrs. Henry Schipper of Aylmer; and the 10th grandchild for Mr. and Mrs. John Grevers of Tavistock.
Thank you, Lord, for making all things well once again.
Home address: R.R.#1, Eden, ON N0J 1H0

VANDERVEEN: We, Ed and Irene give thanks to the Lord for the birth of our son, JOHN EDWARD, born September 20, 1985, a brother for Danielle and Natalie. Grandparents are Mr. and Mrs. John Woudstra and Mr. and Mrs. Klaas Vanderveen, of Edmonton, Alta.
15821 - 109 Ave., Edmonton, AB T5P 1B5

Marriages

CAPPON-FERKRANUS: Mr. and Mrs. Jacob and Gerdina Cappon and Mr. and Mrs. John and Amy Ferkranus are delighted to announce the forthcoming marriage of their children WENDY LYNN Cappon and MICHAEL WILLIAM Ferkranus. The ceremony will take place, the Lord willing, on November 16, 1985, in the Willowdale Chr. Ref. Church at 3 p.m., Rev. Jack Westerhof officiating.
Home address: 194 Connaught Ave., Willowdale, On M2M 1H5.

More classifieds on next page.

Anniversaries

With joy and thanksgiving to the Lord for His many blessings, we hope to celebrate, the Lord willing, on November 23, 1985, the 35th wedding anniversary of our parents and grandparents,

GERALD and TINA DEGIER
(nee Dekryger)

We thank God for the love and guidance He has given them and pray that He will continue to bless them in their lives together. With much love and respect from their children and grandchildren.
John & Diane DeGier; Michael, Bradley
Margaret & John Arkema; Peter, Wayne, Jerry, Brian
Gerry & Diane DeGier; David Gerry
Joe DeGier & Brenda Sheppard (fiancee)
Wes & Rita DeGier; Cara
Cathy & Will Janssen; Daniel, Kevin, Gregory
Ray DeGier
Home address: 62 Terra Cotta Cresc., Brampton, ON L6W 1C1

1945 November 1985
With thanksgiving for their years together, we announce the 40th anniversary of,

JOHN and JENNY SWYTINK
(nee Eikelboom)

"Praise the Lord. It is good to sing praises to our God for He is, and has been, gracious to us."
With love from:
Femmy & Grant
Alice
Margaret & Hank
We welcome friends and relatives to an open house at 44 Nello St., St. Catharines, on Saturday, November 16, 1985, between 2:00 and 5:00 p.m.
Please let your presence be your gift.

Obituaries

VANDENBURG ANDREW JAN
On October 20, 1985, the Lord called to Himself our dear nephew Andrew Jan Vandenburg, age 26, beloved son of Jan and Joan Vandenburg.
Dear brother of:
Marion & Grant Wilson
Ronald
Wendy
— all of Hamilton
Andrew is predeceased by his nephew Cameron.
May the Lord comfort and strengthen Jan and Joan with their family in this hour of sorrow and in the days to come. Andrew is sadly missed by his uncles and aunts:
Gerrit & Dickie Vandenburg
Jo & Rijn Vanderlaan
Piet & Tina Vandenburg
and many cousins

Anniversaries

Oldeboorn, (Fr.) Acton, Ont.
1945 November 28 1985
With thankfulness to God, we hope to celebrate on November 28, 1985, the 40th wedding anniversary of our parents and grandparents,

SIETSE and TRIENTJE VLIETSTRA
(nee Veld)

That the Lord will continue to bless them in years to come is the hope of their children and grandchildren.
Rienk & Susan Vlietstra — Dunnville, Ont.
Winnie & Rick Cook — Pr. George, B.C.
Albert & Sharon Vlietstra — Brampton, Ont.
John & Linda Vlietstra — Guelph, Ont.
Joanne Vlietstra — Edmonton, Alta.
Peter Vlietstra — Acton, Ont.
and 12 grandchildren.
Best wishes only may be given at an open house on Saturday, November 30, 1985, from 2:00 to 4:00 p.m. in the hall of the Chr. Ref. Church in Acton on the corner of Highway 7 and Churchill Rd., N.
Home address: 210 Churchill Rd., N., Acton, ON L7J 2J2

Obituaries

On October 17, 1985, it pleased the Lord to call home our dear friend,

JOHN LEMSTRA

We pray that the Lord will strengthen Ann and children in the time to come.
Psalm 23 & Rom. 8:18.
Your friends:
Mrs. J. Dreyer
Mr. & Mrs. H. Main
Mr. & Mrs. C. Kort
Mr. & Mrs. J. Hogeveen
Mr. & Mrs. D. Hogerwerf
Mr. & Mrs. J. Dekker
Mr. & Mrs. D. Oost.

Obituaries

After a very happy marriage of 50 years, which we celebrated in June this year, and my husband's 80th birthday in September, our heavenly Father took unto Himself on the 29th day of October, 1985, my dearly beloved husband, a loving father, grandfather and great-grandfather,

HYLKE POSTHUMUS

Our loss is his gain and also our comfort, for we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands but eternal in the heavens. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.
Anna Posthumus-Byker

"For this God is our God for ever and ever. He will be our guide even unto the end." (Psalm 48:14)
This was our father's constant confession, hope and strength throughout his life. This is now our comfort.
Greta & Joel Jongkind
Hennie & Lloyd Annis
Wietse & Kathryn Posthumus
Elly & Dirk Evans
Louise & Henry Lise
Hilda & Andrew Talsma
20 grandchildren and one great-grandchild.

"And now, Lord, what wait I for? My hope is in Thee." (Psalm 39:7)
At Oshawa General Hospital on Tuesday, October 15, 1985,

MAURITS VAN TOL

at the age of 92 years.
Beloved husband of: Maria Van Tol, R.R.#1, Oshawa, Ont.
Father of:
John & Marie Van Tol
Maatje & John Zekveld
Herbert & Janet Van Tol
two grandchildren, one great-grandchild.
Funeral service was held on October 18, 1985, at 1 p.m., Rev. Vogelaar officiating.

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to your regularly, as well as saving us time and postage expenses!

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Classifieds

Obituaries

"Do not let your hearts be troubled, trust in God, trust also in me. In my Father's house are many rooms, if it were not so, I would have told you. I am going there to prepare a place for you...." (John 14:1,2)
On September 29, 1985, the Lord took unto Himself in His eternal glory, His child,

ANDREAS BERENDS

at the age of 83 years.
Predeceased by his loving wife Gesina in January, 1984, and daughter-in-law Mia in July, 1985.
Beloved father of:
Albert Berends — Ryswyk, Holland
John & Hilda Berends — Duncan, B.C.
Martin & Greta Berends — Powell River, B.C.
Gerry & Nelly Berends — Duncan, B.C.
Ken & Sandra Wiersma — Duncan, B.C.
20 grandchildren and four great-grandchildren.
"For it is by God's grace that you have been saved through faith." (Eph. 2:9a)
Funeral service was held on October 3, 1985, in the Chr. Ref. Church, Duncan, B.C., Rev. J. Kits officiating.
Address: c/o J. Berends, 1541 Maple Bay Rd., R.R.#5, Duncan, B.C. V9L 4T6

Sassenheim Peterborough
October 22, 1915 October 29, 1985
"How I love your temple almighty God; how I want to be there! I long to be in the Lord's temple." (Psalm 84)
The Lord took to His temple,

JACOBA STARING
(nee Bette)

Dear wife of: Marinus Staring.
Dear mother and grandmother of:
Nelly & Ceus Westerhoff; Melinda, Kendrick, Jennifer, Trevor
Wilma & Dick Ter Vrugt; Raquelle, Julie, Richard
Coby & Roland Jonker; David
Ann & Ken Evans; Kristin, Kathleen, Karen
Throughout her life and her illness she showed us what it meant to get her hope and strength from the Lord. We thank God for the years we shared.
Home address: 273 William St., Peterborough, ON K9J 5E5

Accommodation

Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.

Teachers

AYLMER: Immanuel Christian School will have a teaching position open at the **grade 3 and 4** level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy VanderPloeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6.

BARRIE: Timothy Christian School needs a **Kindergarten** teacher beginning January 6, 1986, for 3 days a week. Please send resumes before November 15, 1985 to: Secretary of Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1.

LANGLEY, B.C.: Langley Christian School, 21789 - 50th Ave., Langley, B.C. V3A 3T2, phone: (604) 533-2222. Principal F. Herfst has one definite part-time position for **kindergarten,** beginning January 6, 1986, and one possible full-time position for **grades 4-7**, either one grade full-time or two grades part-time, beginning January 6, 1986. Applications should be in the school office by November 28, 1985.

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- researches diaconal issues and prepares background positions for its board and committees; and
- coordinates the annual conference meetings, handles the board's correspondence, and organizes meetings for the board and its committees.

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- ✓ excellent communications skills;
- ✓ strong organizational talents;
- ✓ the ability to do research;
- ✓ self-motivation and ability to work with little supervision.
- ✓ Diaconal experience an asset.

Position is open as of January 1, 1986.
For more information, or to apply, write by December 1, 1985, to:
Miss Sandy Van Rijn
All Ontario Diaconal Conference
P.O. Box 5070, Burlington, Ontario L7R 3Y8

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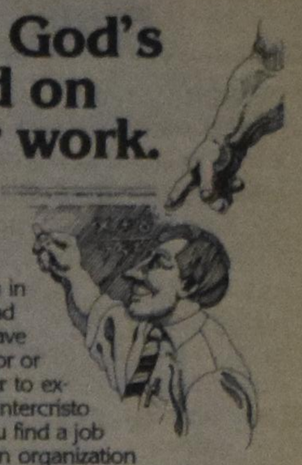

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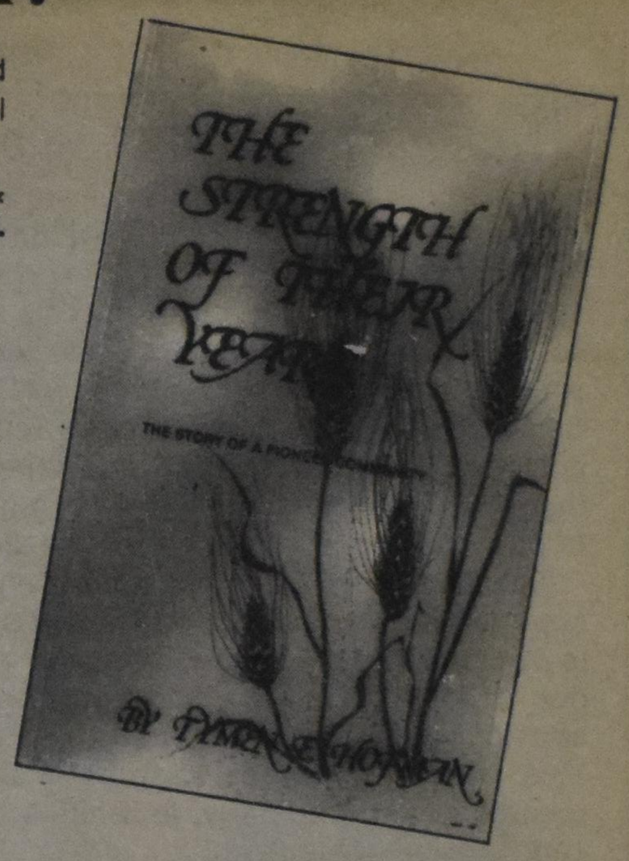

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Events

CALENDAR of events

Nov. 9	Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Chr. Ref. Church, 506 West St., **Brantford,** Ont.
Nov. 9	Annual Bazaar of John Knox Christian School, 1884 Lakeshore Rd., W., **Clarkson,** Ont., 10 a.m.: Children's Fashion Show, 6 p.m.: Auction. For info. call (416) 822-8131.
Nov. 10	Dutch-Canadian Remembrance Service to commemorate the liberation and the end of W.W.II. Time: 11 a.m. at St. Giles United Church, Main St., E., & Holton Ave., **Hamilton,** Ont. Music: "The Ambassadors."
Nov. 15	Remembrance Day Concert at 7:30 p.m. in Grace United Church, **Dunnville,** Ont.
Nov. 15	Curriculum Development Centre Annual Public Meeting. Topic: "How do you learn?" led by Agnes Struik at Redeemer College, 467 Beach Blvd., **Hamilton,** Ont. at 8 p.m. (membership meeting starts at 6:30 p.m.).
Nov. 15-17	Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.
Nov. 16	Van Halsema comes to First CRC, **Sarnia,** Ont., 8 p.m.
Nov. 15	Fall Concert at the Chr. Ref. Church, **Stratford,** Ont., at 8 p.m. Four choirs and mass choir. Come to this evening of praise and celebration.
Nov. 16	Dutch organist Egbert Schoenmaker in concert at St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont. Starts 8 p.m.
Nov. 22	Van Halsema comes to **Clinton,** Ont.; starts 8 p.m. at the Clinton CRC.
Nov. 22 & 23	Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.
Nov. 23	Classis Hamilton Elders' Conference at Trinity CRC, **St. Catharines,** Ont. Registration: 10 a.m. Speaker: Dr. Theodore Plantinga on "Theology and Ethics in the CRC."
Nov. 23	Calgary Chr. School Harvest Festival, **Calgary,** Alta.
Nov. 23	John Calvin Chr. School Annual Bazaar at First CRC, 287 Water St., **Guelph,** Ont. From 2 - 5 p.m. Auction at 6 p.m.
Nov. 25	Slide presentation on Rev. J. Quartel's forthcoming trip to Israel at 8 p.m. at Faith CRC, 2265 Mountain Side Dr., **Burlington,** Ont.
Nov. 30	Fall Harvest Bazaar of the Stratford and District Chr. School at Knox Presb. Church, **Stratford,** Ont. Pancakes at 9 a.m. and auction at 2 p.m.
Dec. 7	Dutch carol sing-along at 7:30 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 14	Choir and Organ Concert by the choir and brass directed by Leendert Kooy, with Andre Knevel at the organ; at 8:15 p.m. in Central Presb. Church, Carlton St., **Hamilton,** Ont.
Dec. 21	Christmas Candle Light Service at 8 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 23	Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London,** Ont.

CPJ Regional Annual Meetings:
Nov. 16: Durham Chr. High., **Bowmanville,** Ont.; 6:30 p.m.
Nov. 20: 7 Thornberry Crt., **Guelph,** Ont.; 7:30 p.m.
Nov. 23: Bethel CRC, **London,** Ont.; 7:30 p.m.
Nov. 26: ICS building, **Toronto,** Ont.; 8:00 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Nov.15	Tues.Nov.12	Thurs.Nov.7-8:30a.m.	Wed.Nov.6-8:30a.m.
Fri.Nov.22	Tues.Nov.19	Thurs.Nov.14-8:30a.m.	Wed.Nov.13-8:30a.m.
Fri.Nov.29	Tues.Nov.26	Thurs.Nov.21-8:30a.m.	Wed.Nov.20-8:30a.m.

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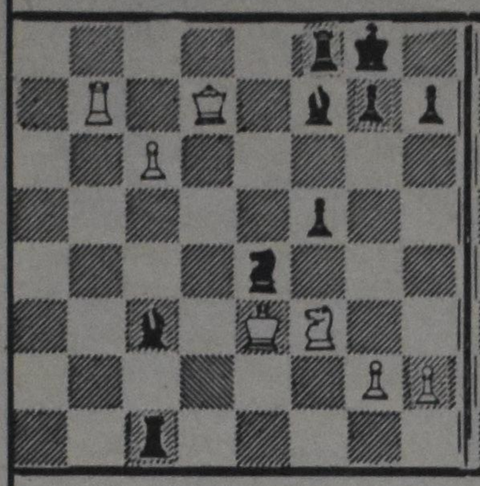
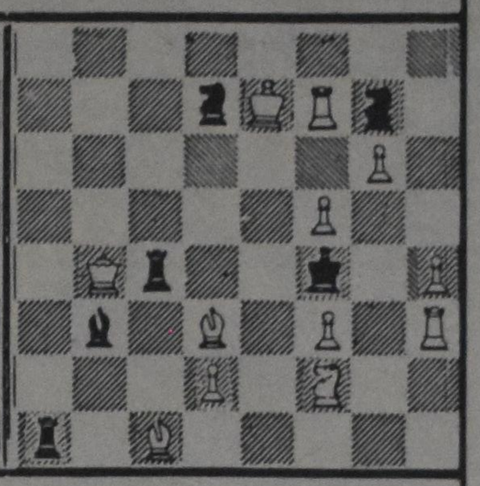
FIRST SERIES OF PROBLEMS IN NOVEMBER

#1068
Game Position



9

#1069
E.A. Wirtanen
Finland 1971



6

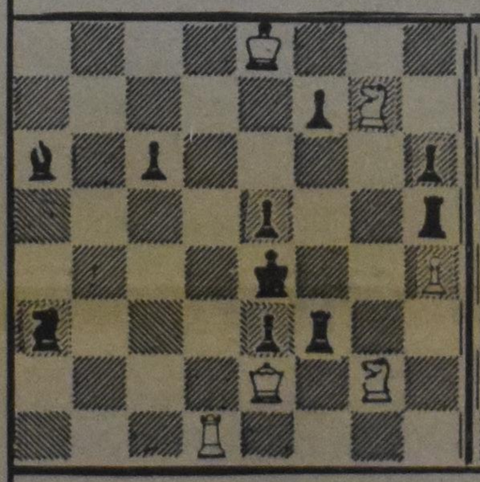
7
Black to play and win

12
2-mover 2 pts.

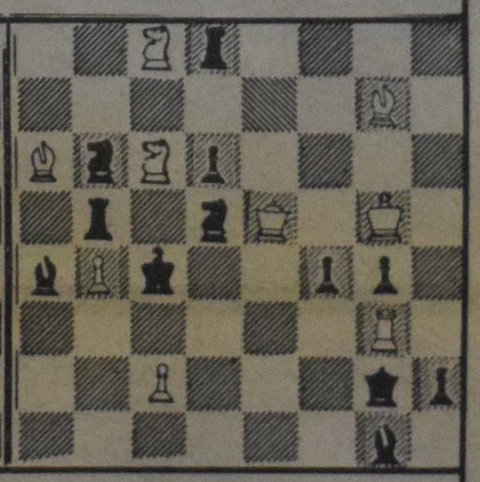
Notes
1. The game position shows White with a Queen against a Rook and two Bishops. This is usually not so good for the side with the Queen. In the position #1068, Black needs a bit more to ensure victory. Can you find it? Please give the full solution.
2. Mr. Wirtanen has succeeded in giving us a few surprising variations. Please give the key and threat, if any for #1069.
3. The deadline for the November series will be given with the next week's problems.

SECOND SERIES OF PROBLEMS IN NOVEMBER

#1070
D. Grossi, France, 1942
10



#1071
E.M. Hassberg, Britain, 1941
12



6
3-mover 3 pts.

9
2-mover 2 pts.

Notes
1. The three-mover seems to have too few White pieces to effect mate, while the two-mover seems to have too many! There are also some unusual variations in #1070, while you must keep on the lookout for pins and discovered checks in #1071.
2. Please give the key, threat and all variations for #1070 and the key and threat, if any for #1071.
3. The deadline for the November Series (#1068-1071) is Dec. 30 for all solvers.

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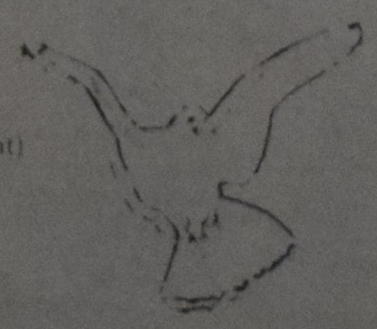

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Evangelism

Dynamic church growth explained

Expand Your Horizon, by Florence Kilgore Biros. New Wilmington, Penn.: Son-Rise Publications and Distribution Co., 176 pp., $4.97 U.S. Reviewed by Henry Wildeboer, pastor of Zion Christian Reformed Church, Oshawa, Ontario.

When this small book was sent to me and I first glanced at it, I was not all that impressed.

The paper is of rather poor quality and the book was obviously published by a company that has yet to make its mark in the book printing business. The title and the subtitle did catch my attention since it was a transcription of speeches given at the National Church Growth Conference involving some well-known people. My attention was caught by names like Paul Yonggi Cho, Robert Schuller, Richard Halverson and others. Each of them had written one or two chapters explaining their concepts of faith, life and church growth.

Though much of the book will sound like strange fire in Reformed ears, the authors have much to say to challenge our thinking. They call us to envision by faith a kingdom and church in which there is dynamic growth. The growth that these men are speaking about is not merely reaching two or three converts per year or even 20 or 30 but they are envisioning churches growing by the thousands and hundreds of thousands. And it's happening.

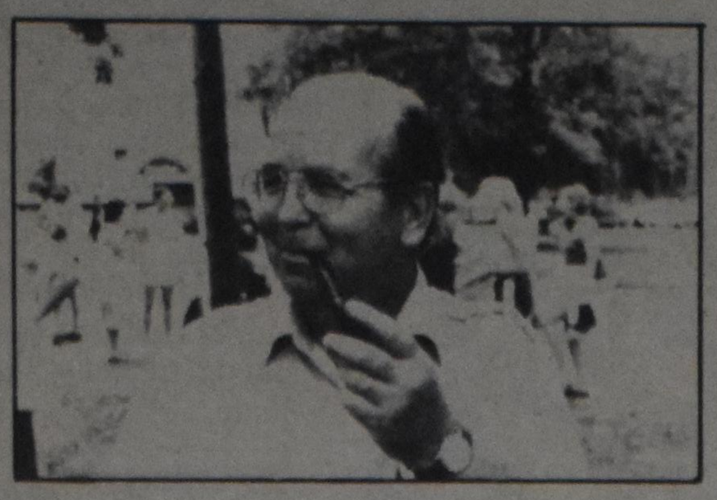
Paul Yonggi Cho is the pastor of the largest church in the world in Seoul, Korea, which at present has approximately 400,000 members. He anticipates that within two years there will be over half a million. He explains how this has come about, and though I as a reader shake my head and stand amazed, I cannot help but feel deeply that these men are saying what those of us who are Christian Reformed (and especially our leaders) need to hear and reflect about.

One will not want to agree with everything in this book although he or she will have a tough time arguing with the facts. These churches are growing — God is blessing them with new converts by the droves, many of whom go on to live lives of service and grace. And to leaders in churches that are not growing, they need to have our ear and hearts so that we might learn.

The book is inspiring for the most part. The chapters by Paul Yonggi Cho and Robert Schuller are especially provocative. Should one have doubts about the beneficial possibilities of small cell groups, chapter 11 alone is worth the price of the book.

Dutch

Van Halsema's Onthullingen



Bertus (1)

Bertus, onze jongste zoon, was en is ons zorgenkind. Hij was niet ziekelijk. Ook lang niet dom. Alleen maar vreselijk ondeugend. Al vroeg dachten we: wat gaat dat worden! Dit kind is anders! Ondanks z'n 42 jaren, is Bertus nog anders ... hij is altijd ons lief buitenbeentje gebleven ...

***

Mijn vrouw Margriet was zo trots op het servies dat ze van haar moeder erfde. Het is er niet meer. Op 3-jarige leeftijd maaide Bertus het hele mikkie van de tafel met een vriendelijke glimlach.

Bertus zat in de eerste klas. Buiten de gewone ouderavonden om werden we bij de juf op het matje geroepen. Margriet dood-zenuwachtig. De juf vertelde ons dat Bertus de meisjes w.c. was binnengetippeld.

Ook wilde hij geen rekensommetjes maken. Hij had vriendelijk gezegd: "Ik vind dat geen leuk werk, en daarom doe ik het niet!" Dat was het begin. Gedurende de komende schooljaren deed Bertus zoveel ingewikkelde rare dingen, dat ik haast een abonnement moest nemen op het 'naar school fietsen, met de onderwijzer praten, vergramd terugfietsen.'

Het eigenaardige was dat zelfs de meest-geplaagde onderwijzers Bertus toch graag mochten. Vaak moesten ze lachen om zijn speelse natuur en rake opmerkingen. Ze konden niet begrijpen dat Margriet en ik beiden Noordelingen waren. Bertus leek op een Amsterdams jongetje: vrolijk, gevat, en gehaaid-ondeugend.

Tegenwoordig zou men een kind als Bertus hyper-actief noemen. Daar zijn nu pillen voor te krijgen. Zo'n dertig jaar geleden was de wetenschap echter nog niet zo ver. En zo bleef Bertus een glad-alige rakker, en ik fietste me jarenlang rot naar de school ....

***

Hoe krijg je een joch dat niet kan rekenen naar de H.B.S.? In alle klassen had hij zijn rekentegenzin volgehouden. De meesters legden zich daarbij neer. Lieten hem maar tekenen. Toch maar toelatingsexamen laten doen. Bertus kwam glunderend thuis. Hij had het gehaald ... met een negen voor rekenen. "Heb je gespiekd?" vroeg ik dreigend. "Had ik nogal kans voor," zei Bertus, "Er stonden konstant twee leraren naast me." Heimelijk dacht ik: zo, het lagere school personeel heeft al een boekje over hem opengedaan ... die H.B.S. leraren wisten wat voor vlees ze in de kuip hadden.

"Als je niet gespiekd hebt, Bertus, is het onmogelijk dat je een negen voor rekenen kreeg," zei Margriet, "want je hebt je nooit met die flauwekul bezig gehouden!" De aap kwam uit de mouw. Bertus wilde dolgraag naar de H.B.S. Daar zou hij nog gekkere dingen kunnen versieren. Daarom was hij gedurende het laatste half jaar van de zesde klas maar even door alle rekenboekjes gevlogen. Had ze stiekum uit de kasten van de 3de, 4de en 5de klaslokalen gehaald.

***

Ik vind dat geen leuk werk .....! In Canada heeft Bertus dat vele malen herhaald. Als hij voor de zoveelste keer een nieuwe baan had, was het vaak al gauw weer: "Ik vind dit werk niet leuk." Zodoende is Bertus van alle markten thuis. Hij kan timmeren, meubels bekleden, electriciteitsdraden aan palen bevestigen, schoenen verkopen, auto's repareren, autobanden verkopen, wasmachines repareren en nog vele andere ambachten. Nergens hield hij het vol. Aaf, zijn vrouw, klaagde haar nood bij mij. "Kunt U daar nou niets aan doen, vader?"

Derhalve toog ik naar het "unemployment office," vertelde die lui het één en ander over Bertus. Ze hadden daar veel werk aan Bertus. Toen Bertus nog eens een keer zichzelf de laan uitstuurde, was natuurlijk zijn eerste gang naar dat kantoor. Helemaal van streek kwam hij daarna bij Aaf thuis.

"Ze willen me geen werkeloosheids-uitkering meer geven," brulde hij woedend, "en toen ik vroeg naar de reden zeiden ze doodkalm: we vinden dat geen leuk werk, meneer van Halsema! Zou je die lui niet?" Aaf gniffelde ... maar dat ontging Bertus!

Sinsdien hield hij het langer vol bij een baas ... de diakenen haalden verlicht adem; zij toch moesten maar zorgen dat het schoolgeld er kwam als Bertus z'n werk eens weer niet leuk vond.

(Volgende keer iets over het gezin van Bertus en Aaf).

Overwinning

Ed Vanderkloet

Er zijn twee dingen in Indonesië waarvan ik minder aangename herinneringen heb overgehouden. Doerians en spinnen. (Apropos, u weet toch wat een doerian is? Zo niet, dan bent u òf nooit in de Oost geweest, òf u lijdt aan een ernstige vorm van geheugenstoornis. Want wie kan ooit de neusverscheurende stank van deze "lekkernij" vergeten?)

Dit verhaal gaat echter niet over doerians maar over spinnen. Hebt u wel eens een gevecht met een spin geleverd? Ik wel! In Pematangsiantar, kortweg Siantar genoemd, die parel in het vriendelijke landschap van Deli. Om ernstige misverstanden te voorkomen, moet ik u eerst even vertellen wat soort spin dit was. Niet maar zo'n huis-, tuin- en keukenspin zoals je die in Holland bij legios aantreft. Nee, dit was een monsterspin, minstens een halve voet lang. Nou ja, toegegeven, met het klimmen der jaren groeit zo'n beest in de verbeelding, maar toch, het was een knaap van een spin.

Nu wil het geval — ik beken het maar eerlijk — dat ik een hekel heb aan spinnen. Een gloeiende hekel zelfs. Geleerden noemen dat een fobie. En dit gedrocht zat niet zomaar ergens, hij zat op de muur naast mijn tampat, vlak boven de klamboe.

"Sla 'em dood," zei mijn maat, die al op zijn bed lag aan de andere kant van de kamer. Met een moed waarvan ik niet wist dat ik hem bezat, naderde ik de muur, sandaal in de hand. Die rotspin moet me hebben zien komen, want toen mijn schoeisel de muur raakte, was het langbenige monster al verdwenen. Hij liep tegen de muur op met een snelheid waar een renpaard trots op kon wezen, maar toen hij het plafond bereikte stootte hij kennelijk zijn neus en viel prompt naar beneden. Achter mijn veldbed.

"Sufferd," zei mijn vriend, "je had vlugger moeten zijn. In ieder geval, slaap lekker," en hij draaide zich om.

Stel je voor, slapen met zo'n loeder onder je bed. Voor geen geld ter wereld zou ik onder de klamboe kruipen. Ik haalde de hele boel, tampat, matras, lakens, en klamboe, uit elkaar en overhoop maar van de spin was geen spoor meer te bekennen. Met kloppend hart ging ik tenslotte liggen, maar niet voordat ik de meest stringente voorzorgsmaat-regelen had genomen om de rand van mijn klamboe onder mijn matras te stoppen.

Ik had een rusteloze nacht met dromen over reuzespinnen die het garnizoen belaagden. Zodra het licht werd stapte ik uit bed en spoedde mij naar de mandikamer. En daar, vlak boven de waterspiegel, zat de spin op de muur. Ik verstijfde van schrik. Wat doe je in zo'n geval? Een tweede sandalen-aanval was "out of the question." En het gebruik van de Lee Enfield leek, nuchter beschouwd, toch een weinig overdreven.

Plotseling herinnerde ik mij dat Piet, mijn laconieke kamergenoot, een windbuks bezat waarmee we zo nu en dan de kippen van de Chinese buurman alsmede hun ijverige eigenaar op stang jaagden.

"Piet, geef me je windbuks es effe," zei ik zo kalm mogelijk. "Die verrekte spin zit vlak boven de mandibak op de muur."

"Ach jij met je spin," zei hij gemelijk. "Dat beessie doet immers geen mens kwaad."

"Zeur niet, geef me je windbuks."

Gewapend met de buks sloop ik naar de mandikamer. De spin zat nog steeds roerloos op de muur. Ik laadde het wapen, richtte zo nauwkeurig mogelijk, en trok af. Voor een ogenblik dacht ik, dat ik gemist had want het mormel verroerde zich niet. Maar bij nader onderzoek bleek, dat het slachtoffer morsdood was en gewoon aan de muur bleef kleven.

Ik zag mezelf als een geweldig overwinnaar, met het gelukzalig gevoel van "dat heb ik 'em toch maar geleverd." Olympische medaïllisten zullen begrijpen wat ik bedoel. Eigenlijk had ik wel een medaïlle verdiend, vond ik. Natuurlijk geen Willemsorde. Of zelfs een Nederlandse Leeuw. Maar toch, zoiets als de Orde van de Sumatraanse Spin kwam mij echt wel toe, dacht ik zo.

Als men mij nu vraagt, wat dat speldje op mijn revèrs (u weet wel, dat ereteken voor herstel van orde en vrede) betekent, dan mompel ik zoiets als "Oh, I served overseas." Maar als ze dan doorzaniken over wat ik daar allemaal heb uitgevoerd en in welke veldslagen ik heb meegevochten, dan maak ik me er met een Jantje van Leiden vanaf. Je kunt je vrienden toch moeilijk een verhaal opdissen over een duel met een spin? Waar of niet?

Ed Vanderkloet was sergeant-majoor toen hij zijn dienst in het Nederlandse leger beëindigde. Hij woont nu in Rexdale, Ontario.

Van Halsema is coming ....!

What? When? Ha! Where?

Nov. 16 — First CRC. Sarnia at 8:00 p.m.
Nov. 22 — Clinton CRC at 8:00 p.m.
Continued January — March, 1986

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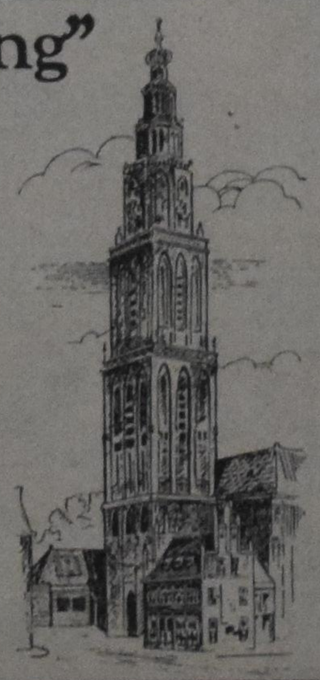

Dodenmars

Ik waag mij haast niet in die straat
Waar gloeiend puin in 't donker staat.
De wind loeit om een bouwvaltop,
Een schelle vlam schiet suisend op,
Belichtend als in spotternij
De resten van wat huisgerei.
Hier vond, wie daag'lijks nam en gaf
Een ruw en eind'loos massagraf.
Het werk met hersens, hand en lust
Is even grondig uitgeblust.
Ik wend mij naar de havenkant.
De schepen liggen leeggebrand,
Het water, d' eeuwenoude baan,
Voert bloed en roet naar d' oceaan.
Daar staat de dood nog op de brug
Een zwarte schaduw, recht van rug,
Och broeders, hij bleef ongedeerd
Terwijl uw schim hier langs marcheert,
Links, rechts ...
Maar als de stad weer is herbouwd
Van staal en glas en steen en hout,
Die kleine wereld is hersteld,
Bolwerk van koopwaar, zee en geld,
Als er gewerkt weer wordt op de as
Van wie voor kort nog werkend was —
Dan zullen nog bij nieuwe maan
Uw schimmen door de straten gaan,
Links, rechts ...

Clara Eggink

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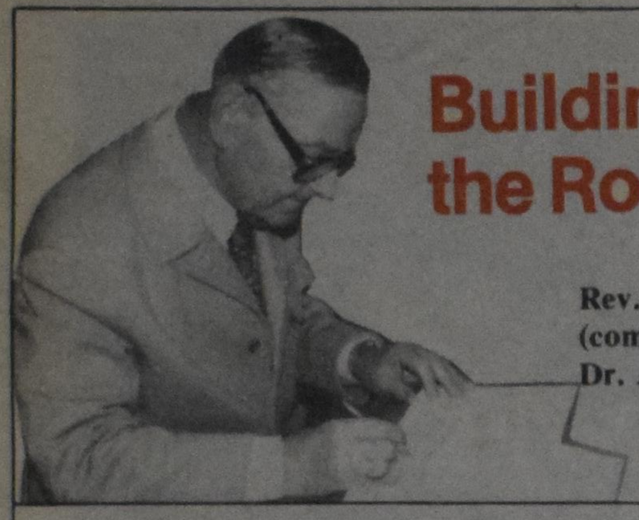


Building on the Rock

Rev. H. Van Andel (completed by Dr. Al Wolters)

Jesus' authority

"The crowds were astonished at His teaching, for He taught as one who had authority, and not as their scribes." (Matthew 7:28-29)

Some animals, when they are surprised by a hunter, or are suddenly caught in a beam of light, become totally immobile and seem rooted to the ground. Their instinctive reaction to sudden danger is to freeze, as though thunder-struck.

The Greek word which ancient hunters used to describe this reaction is the same word Matthew uses to describe the effect of the Sermon on the Mount. People stopped dead in their tracks when they heard what Jesus said; they were thunderstruck by the words of His teaching. This was something altogether unprecedented in their experience.

Jesus spoke with authority. He, the carpenter's son from Nazareth, spoke as though He had the right to challenge the entire rabbinic tradition which had become central to the religion of the Jews. "You have heard that it was said ... But I say to you ..." This man talked as though He were God Almighty. His teaching was a direct and open challenge to the scribes, who could only teach with the borrowed authority of the rabbinic sages.

But Jesus' authority is not borrowed. He speaks with the master's voice, with a sovereign air of command which assumes the right to be obeyed. To the skeptical who heard Him deliver the Sermon on the Mount, He must have sounded like a megalomaniac, a crazy man with delusions of grandeur. But to the believers He must have sounded like the very Son of God.

Matthew has preserved for us the words which Jesus spoke at that time. Even on the printed page, they still come with Jesus' own unmistakable authority.

And they can still stop men and women dead in their tracks, forcing them either to be skeptical or to acknowledge the master's voice.

Al Wolters teaches theology at Redeemer College, Hamilton, Ontario, and is a son-in-law of the late Rev. Van Andel. This meditation completes the series.

Reformed worship

Reevaluating Christian Reformed liturgy

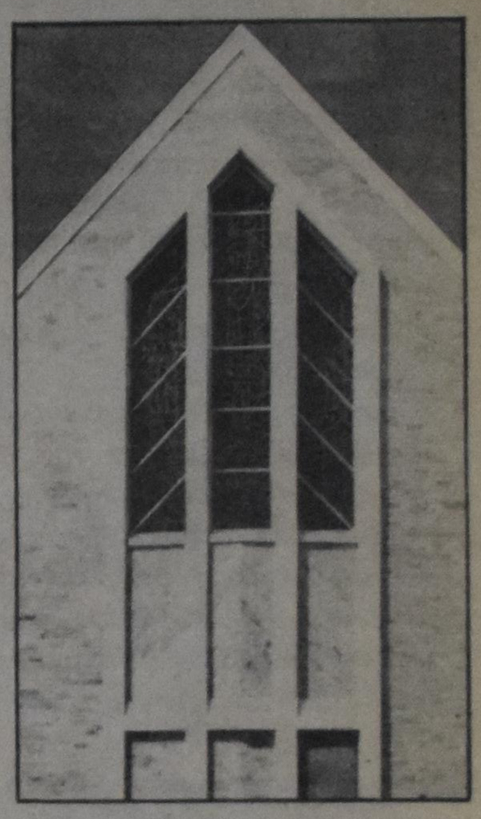
Into His Presence: Perspectives on Reformed Worship, by James A. De Jong. Grand Rapids: CRC Publications, 1985. Softcover, 128 pp. Reviewed by Dr. Bert Polman, Redeemer College, Hamilton, Ontario.

Written by the president of Calvin Theological Seminary, this book on worship is one of the new offerings in the adult segment of the *Bible Way* curriculum of the Christian Reformed denomination. Each of its ten chapters has a postscript with questions and projects. A separate, extensive leader's guide is also available; it is most helpful for group discussions.

De Jong defines worship to be "a prescribed, corporate meeting between God and His people in which God is praised and His church is blessed." (pp. 13-16) He sketches a bit of the history of Christian liturgy (but not beyond the Reformation) and then restates four principles from the CRC's 1968 Liturgy Report: our worship must be biblical, universally Christian, confessionally Reformed, and oriented to the local congregation. He discusses the church year, presents six guidelines for Reformed church architecture, and favours the use of a lectionary by which certain Scripture readings are pre-assigned for every Sunday.

After a fresh look at personal and family preparation for worship, and at the work of a liturgy committee, De Jong devotes the balance of the book to the components of Reformed liturgy. Thus there are discussions on prayer, song, preaching, greeting, offering, the Decalogue, etc. A fine chapter treats the practice of baptism and the celebration of the Lord's Supper, while the concluding part of the book sets the Sunday liturgy in its context of daily life. There is no specific treatment of the second service.

Stressing the dialogue nature of liturgy (and not the drama metaphor), De Jong emphasizes that the gathered people should hear the word of God. In response to that word, "they address God, *not each other*" (p. 15; emphasis mine). However, certain hymns are useful for "mutual exhortation," (p. 88) so De Jong does stretch the concept of dialogue beyond its usually rigid application in Reformed liturgies. He is sensitive to the dangers of ill-prepared liturgical changes and warns, "liturgy should never become a source of division in a congregation." (p. 55) And he favours the direct involvement of a number of people in the planning of the liturgy, reading of Scripture, choosing music, making banners, etc. This emphasis on involvement of the "priesthood of believers" will be a challenge to many ministers and church councils! Ironically, that "people approach" is absent from the black and white photographs which lace the book — marvellous as they are, these photos by Terry Treman are all still-life shots.



Some issues are debatable, of course. After discussing the covenant and claiming that profession of faith "is not an act of joining the church" because the baptized child "has been in communion with Christ and His people from infancy," (p. 109) De Jong will still not permit those baptized children at the Lord's table "since Paul's injunction to 'discern the body' presupposes spiritual understanding and discrimination usually not possessed until adolescence." (p. 112) De Jong's interpretation about theological maturity as a prerequisite to participation in the Lord's Supper is fortunately balanced by an alternative position in one of the study questions for that chapter. This topic and other issues raised in the book should make for healthy discussions in many Reformed circles.

And that is precisely the function of this book — to take a serious look at Reformed worship today. Every liturgy committee and every consistory should make this required reading! The writing style makes the book accessible to all young people and adults in the church. I commend it to readers for personal study, and for use in Sunday School, society meetings, and/or household groups.

Anglicanism

Anglicans explained — to others and themselves

Highways and Hedges: Anglicanism and the Universal Church, John Howe. Toronto: Anglican Book Centre, 1985. Paperback, 238 pp., $14.75. Reviewed by Canon Paul Brillinger, Rector of St. John's Anglican Church, Niagara Falls, Ontario.

The author of this timely survey of current Anglican thought and practice was Anglican Executive Officer from 1969-82. In that position, Bishop Howe was well-placed to attempt to explain Anglicans to themselves and to the wider Church. I say "attempt" because the first thing to know about Anglicanism is the really great difficulty this presents!

The recent visit of the Archbishop of Canterbury to Canada is a case in point. Thoughtful people will sense that this was not another "papal" visit, yet it seemed different than a tour by a world secretary of a Confessional church. What role, for example, does the Archbishop of Canterbury play in the Anglican Communion, and how does he relate to such things as the Lambeth Conference (a deaconal gathering of all Anglican bishops), the Anglican Consultative Council, and the "authority" of national churches?

Bishop Howe does a fine job of explaining "mutual responsibility and interdependence" in the Anglican communion, though at times readers of other Christian traditions will have to read carefully and do some cross-referencing if they are to avoid getting totally confused.

But this is not a book just about church government. There is a fine section on the status of current ecumenical discussions, including those with the Reformed Churches (p.133ff).

Contemporary Anglican thinking on a wide range of issues is described: mission, politics, war, renewal movements, and Christian scholarship. In all of these issues, Bishop Howe is concerned with [Anglican church] "development."

What constitutes development? "The basic factor is the purposes of Jesus Christ — the gospel and what he said. Development is to progress in fulfilling the Father's intention of salvation through Jesus," says Howe. "The Church, or any part of it, through the age exists for that reason." (p. 22

Particular attention is paid to the still-controversial subject of the ordination of women, a subject other Christian traditions also struggle with.

Bishop Howe has done Anglicans, and those of othe denominations who want to know more about current Anglican thought and practi a valuable service in preparin this book. A prelude to serio ecumenical dialogue is under standing, and for this reason alone, *Highways and Hedges* may commend itself to readers of this fine Christian paper.

Feel God's hand on your work.